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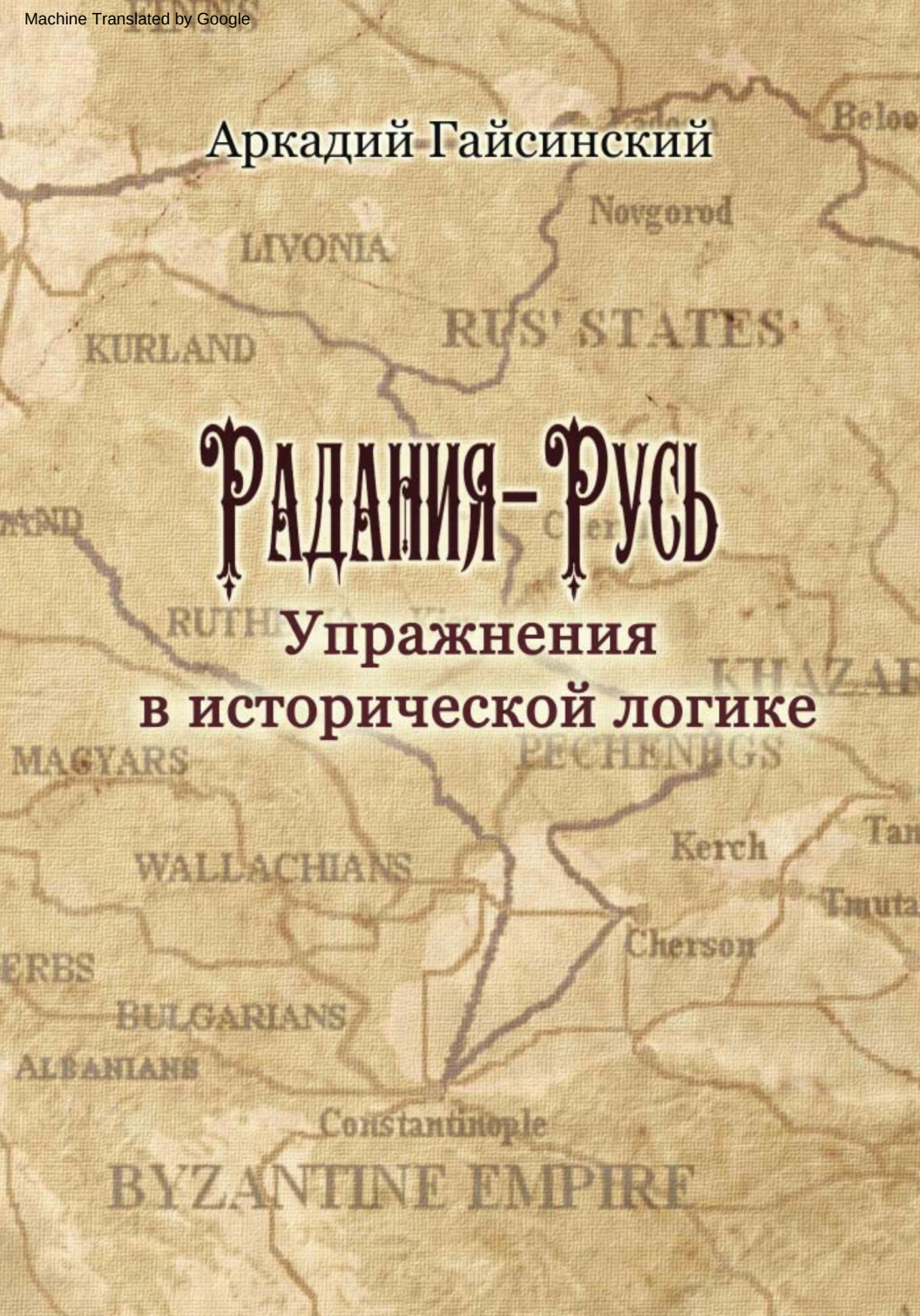
Аркадий Гайсинский

Радания–Русь

Упражнения в исторической логике



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Arkady Gaisinsky

Radamir-Rus

Exercises in Historical Logic

ÈÏ Áàáèíà Î. Ì. Ìîñêâà
2020

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"Radany-Rosny"

Interpretation in Historical Logic

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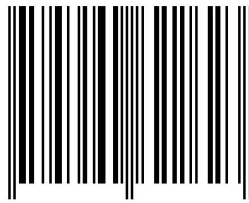

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Part 1

Radania-Rus

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Brief introduction

"The first duty of a historian is to be prepared at any cost to establish what really happened."

R.J. Collingwood

The main purpose of this book is to provide evidence and proof that the state formation of Dnieper (Kievan) Rus

was the result of long-term and close cooperation in the Early Middle Ages, Jewish merchants-Radhanites and warriors-Rus. This cooperation also had a significant impact on the development of trade relations in Europe.

To identify the historical reasons and circumstances that led to cooperation in the specified period Jews and Russians, had to turn to much earlier times in the history of these peoples. The conclusions presented in the book are based

on known (I emphasize!) historical facts and evidence, but presented in a logical sequence, called historical logic. Therefore, after

After much (no exaggeration) thought, I settled on the existing title of the book, although one can imagine the reader's bewilderment: really, what could be in stories of "exercises" - perhaps figurative?

But let us agree that *“logic, which studies both cognitive thinking and is applied as a means of cognition,”* is universal in any branch of human activity, and since history is presented as a science, then, consequently, the objects of its study and their interactions

are subject to the general principles of logic, but are related to

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specific field of knowledge. At the same time, there is no more or less voluminous study on the historical topic, where the phrase “historical logic” would not appear, although it is precisely in relation to historical science this definition does not appear in its “pure form”, and one would like to have a clearer idea of “historical logic” and the advantages that one who knows it receives: what is it?

It is known that logic operates with such concepts as "direct knowledge" and "mediated knowledge." For example, having seen the excavated remains of ancient buildings, the archaeologist concludes that there was a village, and this conclusion (inference) is indirect, based on his direct knowledge what should be understood by the definition of "village".

The problem with history as a science is that “direct knowledge” here is represented by material or written evidence, which in themselves themselves can not always be considered convincing. Therefore, in history the function of "direct “knowledge” is often performed by a hypothesis (version), and, therefore, here “mediated” knowledge is conditional and is derived from the result of comparing hypotheses.

This is where the fact that discredits history as a science comes from: the supporters of various historical hypotheses, using the same concepts of “historical logic”, come to different (sometimes opposite) conclusions, thereby providing legitimization of Francis Bacon's statement that *"The logic that is now used rather serves strengthening and preserving misconceptions that have their own basis in generally accepted concepts than to find truth. Therefore it is more harmful than useful."*

And yet, the concept of “historical logic” exists at least because many historical facts and phenomena have something in common that unites them. For example, in a desert area, the main initial

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the condition for the emergence of a settlement was natural sources of water or the possibility of collecting and storing sediment, and caravan routes should be sought between such
villages and oases. Traces of the coastal city
will most likely be found where the coast had an elevation that served as a natural defense against attack from the sea or river. Every sane person with a certain life

experience, is able to continue the list of similar examples without thinking about their significance for history. Therefore
we must conclude that historical logic is the recorded experience of human activity, which (experience) should be understood as the forms and methods of organizing the existence of man and his communities with minimal
possible physical and biological costs of this
organization. In other words, “historical logic” is a generalization of “everyday logic”; however, one should caution against using the concept of “historical logic” as a saving refrain, like

of "God from the Machine".

One of the most consistent and objective
Russian historian Ivan Zabelin defined the basis for understanding history as follows:

“History is not an exact science, it is not mathematics.
mobile and changeable, like life itself. Its foundations
knowledge is confused by many contradictory
evidence; unstable due to the impossibility of finding in them an exact, decisive, indisputable truth. History works on such material, which consists entirely of the deeds and ideas of human

life. And life, especially lived life, is an elusive creature. It can only be understood and explained
positions and relationships of the same life”1 .

Any historical event is subject to influence
such a number of factors that it is impossible to identify their degrees the significance that determined the occurrence of this event,

[1] I. E. Zabelin "History of Russian life from ancient times."

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perhaps not always. But with all its subjectivity and politicization, history has its own laws
and rules, although not expressed in such an explicit form as in physics or mathematics. The above example of the conditions of the formation of cities, which is defined as an example of historical logic, is essentially

an example of everyday logic. Also, in accordance with
everyday logic, resting places for trade caravans
we need to look for it based on the fact that the caravans were moving
only during the daytime, and the distance they traveled in a day could not exceed 50–70 km.

Bernard Shaw's ironic conclusion that *"the only lesson that can be learned from history is that men do not learn from history*

"no lessons" does not mean the uselessness of the lesson itself
history, but what Vasily Klyuchevsky noted regarding historical experience: *“History teaches nothing, but only punishes for ignorance of lessons.”*

One of such “lessons” is, for example, a battle
at Waterloo, which, according to the unanimous opinion of military experts, was lost by Napoleon due to the indecisiveness of General Grouchy. On the eve of the battle, his army was left in

reserve with orders to await the Emperor's orders about

further actions. Tactical situation of the battle
turned out in such a way that fresh forces would undoubtedly have decided the outcome in Napoleon's favor, but all the messengers sent by him to the headquarters of the reserve army with the order
to launch an offensive, for various reasons they did not get there. Later, General Grushi, an experienced commander, said that he understood the need to join in
battle, but did not dare to act without the appropriate instructions from the commander-in-chief.

What lesson can be learned from this story? That a commander must be able to choose between
initiative and discipline? But there is no recipe for when one should be preferred over the other, and there will not be one.

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can: and there are many examples when it was precisely arbitrariness that became the cause of defeat. And, nevertheless, a teacher at an educational institution where military signalmen are trained can use the example of the Battle of Waterloo
demonstrate to your listeners the importance of their
professions, when the fate of Europe was determined by just
the absence of a reliable connection between the commander and the subordinate. In other words, in every historical event, no matter how useless it may seem for the present, there is always an element of relevance, otherwise humanity would not waste time and energy studying its past.

So for those who perceive the title of this book
literally, it is better to put it aside. For those who want to be convinced that the concept of "historical logic" exists, and if handled correctly, it provides an opportunity to either strengthen one's established opinion

regarding a historical fact, or to look at it
from a different angle - it is worth turning this page. In addition, the form of "exercises" justifies the repetition by the author of some conclusions and judgments in relation to various historical facts and phenomena, just as it happens in the exact sciences.

I take the liberty of linking the importance of knowledge to
origin of its history with the biblical commandment

"Honor your father and your mother, that your days may be long upon the land which the Lord your God is giving you."[2]

and Rashi's commentary on it: *"For a*

society, respect for the previous generation is a necessary condition for stability and
prosperity. A people who look down on their past are forced to look to the future with
despair, thus committing moral suicide."

[2] "Names" 20\12

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Chapter 1. Europe. South-East

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Island of Russes

In further considerations, the following should be taken into account:

- the name of the people "Rus" in historical documents is also found in the form "rosy". This duality has been fully preserved to this day: Russia, Russians;

- Taurida has always been understood as the lands of the North The Black Sea region, including the Taman Peninsula. At the end of the 18th century, this name was assigned only to Crimea.

1

In the history of many nations there are episodes that are called “riddles”; in Russian history
The “mystery of the “Island of Rusov” occupies a special place.

Abu Ali Ahmed ibn Omar ibn Rustah in the book "Dear values”, describing the events of the second half of the 9th century, says:

“As for Ar-Russiyya, it is located on an island surrounded by a lake. The island on which they (the Rus) live is three days' journey long, covered with forests and swamps, unhealthy and damp, so that it costs a man step foot on the ground as it shakes from the abundance there is moisture in it... They have a king called the Khakan of the Rus. They attack the Slavs, approach them on ships, land, take them captive, take them to Khazaran and Bulgar and sell them there... They have no arable land, and eat only what they bring from the land of the Slavs... Their only occupation is trading in sables, squirrels and other furs... They have many settlements, and live

they are at ease. Guests are treated with honor, foreigners who seek their patronage are treated well, as are those who often visit them…”3

[3] Quoted from L. N. Gumilev. From Rus to Russia. DIK.M.1995.pp.357–359

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The Persian historian Ibn also knew about the “Island of Rus”. Mahmoud Gardizi:

"Rus is an island that lies in the sea. And this island is three days' journey from one to the other and all in trees. Both the forests and its lands have a lot of moisture”4 .

Historians have looked for the “Island of Rus” near Novgorod, and near Kyiv, and on the Baltic Sea, and at the mouth of the Danube, but The Taman Peninsula most fully corresponded to the description of the "Island of the Rus" in historical sources. Hussein Al-Masudi wrote in the book “Gold Mines and Placers of Gems” in the middle of the 10th century:

“In the upper reaches of the Khazar river there is a mouth that connects with the Naitas branch of the sea, which is the Russian sea; no one else sails on it, and they live on one of its banks"5 .

For some reason, Russian commentators understand the Black Sea as the “Russian Sea”, but their natural the desire to see ancestors as sole rulers the vast expanse of water lacks simple common sense meaning: the “Arab Herodotus” was certainly not the kind of person who in the middle of the 10th century could believe in such nonsense. And here is a narrow strait from the Black Sea to the Sea of Azov (the Sea of Nay-tas), on the shore of which was the "Island of Rusov", they (the Russians) could well have closed it to foreign ships.

The Rus are also mentioned in the book “The Nature of the Seljuks” by Tahir al-Marwazi Sharaf az-Zaman:

“…And they are a strong and powerful people, and they go to distant places for the purpose of raids, and they also sail on ships in the Khazar Sea… Bravery and courage they are well known, so one of them is equal many of the other nations. If they had horses, and

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[4] Cit. According to B. A. Rybakov. Kievan Rus and Russian Principalities of the 12th–3rd Centuries. Science. Moscow, 1982. p. 343

[5] Garkavi A. Ya. Tales of Muslim writers about the Slavs and Russians (from the middle of the 7th century to the end of the 10th century A.D.). — St. Petersburg, 1870.

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If they were horsemen, they would be the most terrible scourge for humanity"6 .

There is no indication of the place of residence of the Rus, but their close connection with the sea is emphasized ("they sail on ships to the Khazar Sea"). Ibn Rustah: *"They attack the Slavs, approach them on ships, disembark, take them captive, take them to Khazaran and Bulgar and sell them there"7 .*

Another piece of evidence that the ancient Rus lived on the seashore comes from the 10th century Arab geographer Ibn Miskawayh, who describes one of the Rus campaigns: *"They (the Rus) passed the sea, which touches their country, crossed it to the large river known by the name of Kura, which carries its waters from the mountains of Azerbaijan and Armenia and flows into this sea"8.*

From the above it follows that the Rus were closely and constantly connected with the sea, and, consequently, lived on the sea coast.

2

The main city of the country of Ros was called Rusiya. It was located on the Taman Peninsula. The city of Rusiya was mentioned in the middle of the 12th century by the Arab traveler Al-Idrisi: *"From the city of Matrakha to the city of Ar-Rusiya 27 miles"9 .* "Matrakha" is Tmutarakan, the Taman location of which is not in doubt.

6 A. P. Novoseltsev. Eastern sources about the Eastern Slavs and Russia of the 6th–11th centuries. Moscow, 1965, p. 400.

7 Novoseltsev A.P. Eastern sources about the Eastern Slavs and Rus' of the 6th–9th centuries.

8 Quoted from L. N. Gumilyov. From Rus to Russia. M. Di-Dik. p. 365. V.

9 A. Zakharov. Tmutarakan and "The Tale of Igor's Campaign". In the collection The Tale of Igor's Campaign. Complex research. M. Nauka. 1988. p. 215.

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On the special significance of Russia, equal to Tmutarakan can be judged by the instruction of 1169 of the Byzantine Emperor Manuel I Comnenus:

"May the Genoese ships be able to trade peacefully in all areas of our dominion with the exception of Russia and Matrakha, if only by my majesty
no special permission will be given for this"10.

Probably, Rusia was also known by another name: Malorosa. This city, as Georgy Vernadsky writes, *"was mentioned by an anonymous geographer from Ravenna in the seventh*
century. "Mal" means "swamp", "bog" in Ossetian. So, Malorosa will mean "Swamp of the Ross". In
In the Raven textbook Maloros is mentioned among the Bosporan cities close to Cimmerium. The latter was located on the Taman side of the Kerch Strait, and
It seems that Malorosa was also probably located in the Kuban delta, near Phanagoria, possibly in Temryuk"11.

It is quite convincing that the name of the main city "The Islands of Rus", which are *"covered with forests and swamps, unhealthy and damp, so that as soon as a person steps*
foot on the ground as it shook from the abundance in it
moisture" - corresponded to the specified characteristics of the place "on which they (dew) live."

The Arab historian Ibn Said (Al-Maghribi) reported about the existence of the city of Rusia in the Bosporus region:

"...On the western bank of this river (the Bosporus Strait) lies Rusiya, the main city of the Rus. The Rus are a numerous people, distinguished by their strength among
the bravest peoples of Allah... On the sea of Nitasch and Manitash he owns many cities unknown [to us]"12. Member of the Taman archaeological expedition

V. Zakharov writes:

10 Ibid. p.215.

11 G. V. Vernadsky. Ancient Rus'. M. Agraf. 1997. p. 165

12 Ibn Said. Geography. Colophon. 1097/1686. By: Krachkovsky I. Yu.

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"It is absolutely certain that the city of Rossiya should be localized not in Crimea, but on the Taman coast. The only place where this could be located city, we consider the area of the present-day village of Golubitskaya (Temryuk district of Krasnodar region). This is confirmed not only by the geographical location, not only by the distance from ancient Tmutarakan, corresponding to 27 miles of al-Idrisi, but also by the presence powerful medieval cultural layer on the Golubitsky settlement"13.

On the same basis,

that Malorosa is mentioned in only one source, and Rusiya appears in several, and both of these cities were located, practically, in the same place, it must be concluded that we are talking about

about the same city, known by a shorter name name.

3

The city of Rossiya figures in Russian history and in connections with the deeds of Prince Oleg Svyatoslavich, Igor's grandfather Svyatoslavich, the main character of "The Tale of Igor's Campaign".

Oleg, after many misadventures, became the Prince of Tmutarakan in 1083, having received this “position” with the military help of the Greeks, who married him to a worthy woman. a representative of one of the most noble families of Byzantium, Theophania Muzalon, and accompanied by troops, they are delivered to Tmutarakan.

Having established himself in power, the prince took care of her external attributes, including two seals: Oleg and Theophania, because of whom, in fact, it will be remembered Prince Oleg Svyatoslavich, grandson of Yaroslav the Wise, baptized Mikhail. On his seal was inscribed:

"Lord, help Michael, Archon of Matrakhi, Zi-khiya and all of Khazaria,"

[13] V. A. Zakharov. Tmutarakan and "The Tale of Igor's Campaign". In the collection The Tale of Igor's Campaign. Complex research. M. Nauka. 1988. p. 216.

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and on his wife's seal was written the following:

"Lord, help your servant Theophano, archontissa Rosii Muzalonis".

The Greek "archon" is equivalent to the Russian "prince", and the content of these inscriptions did not cause any controversy among researchers, except for one point: the name Rosiya. Indeed, if this name is understood as a state (Kievan Rus), then its mention in the legend Theophano's seal is completely meaningless - its owner had no power in Kyiv. If the inscription is a political trick of Oleg and a demonstration of his ambitions, as, for example, academician Boris believes Rybakov, then Russia should have been featured specifically on his seal. But there is no trick here: neither political nor any other, but only a brief excerpt from a marriage contract listing what each received after the capture of Tmutarakan and the surrounding areas lands:

"…in the title of Theophania, " A. Nasonov believes, " there *is no no ambiguity. He simply points out that Oleg's wife received the city of Rosia into her possession, possibly under a marriage contract. The transfer of the Byzantine the aristocrat's nominal power over part of the Tmu-Tarakan principality could have been compensation for assistance provided"14.*

4

The Byzantine Empire reports about the Rus who lived in the region of the Cimmerian Bosporus (Kerch Strait) historian Leo the Deacon in his book "History", in which The Balkan campaign of the Rus' (971) is described in detail under the leadership of Prince Svyatoslav Igorevich. An interesting passage from this book for us in this case I will give you a very brief summary:

[14] V. A. Zakharov. "Tmutarakan and "The Tale of Igor's Campaign". In the collection. The Tale of Igor's Campaign. Complex research. Moscow. Science. 1988. pp. 214–215.

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"...the patrician Kalokir, sent to the Tauro-Scythians... arrived in Scythia, made friends with the Taurian catarchon, seduced him with gifts and charmed him with flattering speeches. ...Kalokir persuaded him to gather a strong army and to march against the Misyans (Danube Bulgarians), in order to subjugate and retain them after defeating them for himself a country for his own stay, and for him to help against the Romans in the struggle for the throne and the Roman state. For this, Calocyrus promised him enormous, untold riches from the royal treasury.

Having heard the words of Kalokir, Sfendeslav (that was the name by which he was called by the Taurians) was unable to restrain himself. their aspirations, excited by the hope of receiving wealth, seeing himself in a dream as the ruler of the country of the Misyans, he, being a brave and active man, raised war the entire young generation of Taurians. Having recruited, thus thus, the army, consisting, in addition to the baggage train, of sixty thousand healthy men, he, together with patrician Calocyrus, with whom he was united by bonds brotherhood, spoke out against the Misyans"15.

Svyatoslav's aspirations were quite natural and understandable, but they were not destined to come true, since the cunning John Tzimiskes, who also possessed military talents and who did not disdain any means to achieve his goal. Tzimiskes quite reasonably expected that in In connection with the new balance of power, Svyatoslav will understand the impossibility of Kalokir's hopes and will change his plans. The Emperor hoped to convince Svyatoslav to retreat:

"And he decided to deal with the Russian catarchon Sfendoslav to negotiate. And so John sent ambassadors to him with the demand that he, having received the promised Emperor Nicephorus, having received a reward for a raid on the Mysians, withdrew to his regions in the Cimmerian Bosporus, leaving Mysia, which belonged to the Romans

[15] Leo the Deacon "History". pp.43-44

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and has long been considered part of Macedonia... Roman Sfendoslav answered the ambassadors arrogantly and insolently: "I I will not leave this rich country until I receive ransom for all cities captured during the war and for all prisoners. If the Romans do not want to pay what I demand, let them immediately leave Europe, to which they have no right, and go to Asia, and otherwise let them not hope to make peace with the Tauro-Scythians"… Emperor John, having received such an answer from the Scythian, again sent ambassadors to him, entrusting them convey the following: "…we strongly urge and we advise you as friends to immediately, without delay or excuses, leave the country that you does not belong at all. Know that if you do not follow this good advice, then not we, but you will be the violators of the contract concluded in ancient times peace... I suppose you haven't forgotten about your father's defeat your Ingor, who, disregarding the oath agreement, sailed to our capital with a huge army on 10 thousand ships, and arrived at the Cimmerian Bosporus with barely a dozen ships, having become the messenger of his own misfortune... I think that you too will not return to your homeland if you force the Roman force to act against you…"»16.

And so it happened:

"Svendeslav left Doristol, returned according to treaty of prisoners and sailed away with the remaining comrades, heading for their homeland. On the way they were ambushed by the Pechenegs... They killed almost all the Rus, killed Svendeslav along with the others, so that few of the huge army of Rus returned unharmed to native places"17. As

we see, Leo the Deacon, a contemporary of the Rus' "Balkan campaign", repeatedly and not by chance calls their prince Svyatoslav Igorevich "katarhont"

16 Ibid. pp. 55–57.

17 Ibid. p. 82.

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Tauro-Scythians", and the squad - either the Rus or the Tauro-Scythians18. Under Taurida, as already noted, and in ancient times, and in our days the lands of the Northern Black Sea region were understood. Leo the Deacon has no doubt that Svyatoslav, the leader of the Rus, was a Taurian; for the Byzantine historian, the concepts of "Rus" and "Tauro-Scythian" are synonyms; he, as is clear from his story, connects both Svyatoslav and his father Igor with the Cimmerian Bosporus (the ships of the Rus returned here)
after sea voyages).

5

The argument that is most often appealed to is researchers trying to understand the ethnic nature Rus, are the names of the Dnieper rapids, given in two versions: Slavic and Russian, by the Byzantine Emperor Constantine Porphyrogenitus in

in his famous treatise "On the Administration of an Empire".

It is clear that the messages in the Tale of Bygone Years about the beginning of Rus simply obliged us to consider the linguistic basis of the Russian names of the rapids to be Scandinavian, but it is generally recognized that such an interpretation is highly controversial. and "tight". On

this subject, the famous Ukrainian historian Mi-Khail Braichevsky writes:

"Obviously, it would be a mistake to attribute the origin of the theory cited by Constantine Porphyrogenitus "Russian" nomenclature of the Dnieper rapids by the middle of the 10th century. It is undoubtedly much older and, most likely, in all, dates back to the last centuries BC, when Sarmatian hordes flooded the southern Russian steppes. It was this nomenclature that was the original and acquired international significance; the Slavic one represents translations or transliterations of Sarmatian names.

[18] In the history of Leo the Deacon, the Russians are called Scythians 63 times, and Rus - 24 times, Tauro-Scythians - 21 and Taurians.

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"Ethnonymy with the base "ros" is Sarmatian, that is, Iranian... The above defines a fundamentally different approach to the formulation of our topic, dedicated to the "Russian" names of the Dnieper rapids near Constantine Porphyrogenitus. Their explanation follows should be sought not in Scandinavian, but in Iranian philology. Indeed, turning to Iranian roots gives the results are much more convincing than the traditional Swedish etymologies. As a starting point material we accept the Ossetian language, recognized as a relic of the Sarmatian languages (the Ossetians are considered the descendants of the Alans, and the Alans were one of the most significant and numerous Sarmatian tribal groups)"19.

Of course, M. Braichevsky gives a detailed analysis of Russian names of Dnieper rapids from the position of Iranian philology and in comparison with that of Scandinavian (Germanic) - those interested can contact to the details; but we will limit ourselves to the conclusion:

"Thus, all seven names (thresholds) received impeccable Ossetian etymologies, well corresponding to the source text. Of course, the manifestation of blind chance is excluded here. The proposed interpretation in all seven cases

surpasses the Norman one already in that it does not leave not a single name without proper explanation. Therefore, the "Rus" of Constantine Porphyrogenitus is not Norman or Slavic, but Sarmatian "Rus", merging with that mysterious people of Ros, which ancient authors in the last centuries BC "They are located in the southeastern corner of the East European Plain."20

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[19] M. Yu. Braichevsky. Russian names of rapids in Konstantin Bagryanorodny. Collection of scientific papers. Naukova Dumka. Kiev. 1985. (scanned by the author).

20 Ibid.

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It should be noted that Russian official historiography is skeptical about these conclusions.
Ukrainian historian M. Braichevsky, but here is the opinion historian of the true Russian:

“So, by now we can admit that there were some tribes in the pre-Caucasian Black Sea region, not pseudonymously, but originally called Rus… that joined the general flow of invasions of the Byzantine Empire
empire and invested in the process of building the Russian state”21.

6

I quote without comment the attitude of famous people scientists regarding the above:

"The name Rus was much more widespread in the south than in the north, and, in all likelihood, Rus' on the shores of the Black Sea were known before half 9th century, before the arrival of Rurik and his brothers”22.

“The name “Rus” was already at that time (in the first half IX century) was not only known but also widespread; at least on the southern coast
Black Sea"23. "The

name "Rus" was not given to present-day Russia by the Varangians, but was our native name and was used already very early in the broadest sense... The 9th century already finds the name “Rus” in the south and southeast of our countries existing without any participation of the Varangians, from which it is not clear that this term came into use only in the 9th century."24

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[21] Kartashev A. V. History of the Russian Church. In 2 volumes. M., 2000. T.1. p.74.

[22] S. M. Solovyov. Works: In 18 books. — M.: Voice; Kolokol-Press, 1993–1998

[23] V. G. Vasilevsky. Works III CX

[24] D. AND. Hwolson. News about Khazars, Burtas, Hungarians, Slavs and Rus-p.

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The Dwelling of the Aesir

1

One of the most important sources on history South-Eastern Europe is the "Saga of the Ynglings", the author of which was Snorri Sturulson - *"one of the most famous Icelanders, the author of the "Younger Edda" and "Heimskringla" ("Rotten Skin") - the famous saga about the Norwegian kings. He was born in 1179 on a farm Hvamm in western Iceland, belonged to the nobility and the famous Sturlung family. He was killed in Norway on September 23, 1241, by the men of Gizur Thorvaldson, an ancient enemy and rival of the Sturlung family, who had received permission to kill Snorri from Norwegian King Haakon"25.*

"The Saga of the Ynglings". Introduction. *"The circle of the earth where people live is very indented with bays. From the ocean surrounding the earth, large seas cut into it. It is known that the sea stretches from Nørvåsunda all the way to Jørsalaland. From this sea a long bay called Black extends to the north sea. It divides thirds of the world. North of the Black sea is Great, or Cold Sveonia. Some believe that Great Sveonia is no smaller than the Great Land of the Saracens, and some compare it to the Great Land of the Black People. The northern part of Sveonia deserted because of frost and cold26, like the southern part The Land of the Black People is deserted because of the sun heat. There are many large regions in Sveonia. There are many also different peoples and languages. There are giants and*

[25] M. N. Steblin-Kamensky. Snorri Sturulson and his Edda. The Younger Edda. Science, Leningrad, 1970.

[26] This refers to the northern territories of Eastern Europe.

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dwarfs, and black people, and many different amazing peoples. There are also huge beasts and dragons. With from the north, from the mountains beyond the populated areas, flows in Sveonia, a river whose correct name is Tanais. It was formerly called Tanakvisl, or Vanakvisl. It flows into the Black Sea. The area at its mouth was then called the Land of the Vanir, or the Dwelling of the Vanir. This river divides thirds of the world. The one to the east is called Asia, and the one to the west is called Europe.

…The country in Asia to the east of Tanakvisl is called the Land of the Ases, or the Dwelling of the Ases, and the capital the country was called Asgard. The ruler there was one who was called Odin. There was a large temple there. According to ancient custom, there were twelve high priests in it. They had to perform sacrifices and judge the people. They were called dii, or rulers. All

People had to serve them and honor them. One was a great warrior, and traveled a lot, and took possession many powers. …A large

mountain range runs from northeast to southwest. It separates Great Sveonia from other countries. Not far to the south of it is located The land of the Turks. Odin had large possessions there."27

2

In history, the Ases are also known under the name "Alans". The Alans were known as early as the 1st century.

Josephus Flavius:

"We explained earlier that the Alan tribe exists the part living around Tanais and Meotian lakes"28.

Indication of the habitats of the Alans: "Tanais" (Don) and "Meotian Lake" (Sea of Azov) confirms that

[27] Obviously, we are talking about the southeastern part of Asia Minor.

28 Josephus Flavius. The Jewish War. Phoenix. Rost-D.2000.VII–VII,4.

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Josephus used a parallel known to him
national name of the Aesir.

The Venetian merchant Josaphat Barbaro, who lived in
XV century, wrote:

"The name Alania comes from the tribes called Alans, who in their own language are called "As""29.

G. Vernadsky:

"The Caucasian Alans were called Ases or Osa-s, a name that their descendants, the Ossetians, still bear.
"30. P.

Shafarik:

"The proper (home, native) name of the Alans
"That's it"31.

The national name of the Aesir became the basis for the title
the largest continent on the planet - Asia (Asia): initially this was the name given to the lands inhabited by the Aesir, and then to all the spaces located to the east of them.
things.

Mark Annaeus Lucan (39–65 AD) speaks about the same thing:

"Tanais gives its shores the names of different parts
light and, serving as the border between Asia and Europe, divides the adjacent parts of the continent and with its bends increases first one, then another part of the world"32.

The emergence of the ethnonym "Alans" as a synonym for the ethnonym "Asy" does not have a convincing explanation. The most
It is likely that among the Ascian tribes the dominant place was occupied by the tribe called "Alans", and this name
became a generalizing ethnic identifier. In world historical science, the ethnonym "Alans" is much more

[29] I. Barbaro. Journey to Tana. In the library "Foreign Writers about Russia". SPb.1836.Vol.2.Paragraph 7.
[30] G. V. Vernadsky
[31] P. I. Safarik. Slavic antiquities. M.1948.
[32] Marcus Annaeus Lucanus. Pharsalia. Ladomir-Nauka.M.1993.3 (266–283)

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known and mentioned than the “aces”33, but both have reached our days in administrative names: Ossetia, Alania.

The Ases-Alans are considered Iranian-speaking tribes of Scythian-Sarmatian origin.

The famous Russian historian and ethnographer Yu. A. Kulakovsky expressed his firm opinion:

"The belonging of those tribes that bore the ancient name of the Sarmatians, the Iranian branch of the Aryan race, has been elevated to the level of modern science firmly established fact. I also do not consider it is necessary to dwell on the question of evidence of the Alans' belonging to the Aryan race and, moreover, its Iranian branch, considering this issue finally decided"34.

Vsevolod Miller is an outstanding Russian scientist, folklorist, ethnographer, linguist and archaeologist, known
As one of the organizers of oriental studies education in Russia, he wrote:

“It can now be considered a proven and generally accepted truth that the small Ossetian people represents the last descendants of a large Iranian tribe, which was known in the Middle Ages It was like the Alans, in ancient times - like the Sarmatians and Pontic Scythians”35.

3

From the text of the Saga of the Inglings it follows that the Dwelling of the Aesir was located to the east of the Don and was adjacent with the Dwelling of the Vanir, which was located at the mouth of the Don; that is, the Dwelling of the Aesir, territorially much larger,

[33] In Russian chronicles, only the definition “Ases” appears.
[34] Yu. A. Kulakovsky
[35] V. F. Miller. Ossetian sketches. North Ossetian Institute of Guma-scientific research, 1992

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The home of the Vanir was also located in the Northern Black Sea region and in the Ciscaucasia.

Also those Jews who left settled here
Assyrian captivity in Eastern Europe. I draw the reader's attention to an important fact:

We will turn to the second country, or rather, to its name - “Dwelling of the Ases”, because in Hebrew there is a root “ÿÿÿ) “shahen”), which forms words with the meaning
"to live, to dwell", given that "ÿ" in Hebrew is pronounced like the Russian "h" or "k". So, "Dwelling
"Asov" can be literally translated into Hebrew as
"a-shaken-asi", without any linguistic stretches
which became the word "Ashkenazi", familiar to everyone
an educated person.

And this circumstance provides the basis for construction
logical chain, based on the fact that in Chapter 10
The Book of Genesis, also called the “Table of Nations”36 , has a people behind each name mentioned in the “Table”
or country:

“These are the generations of the sons of Noah: Shem, Ham, and Japheth. Children were born to them after the flood. The sons of Japheth: Gomer, Magog, Madai, Javan, Tubal, Meshech, and Phiras. The sons of Gomer: Ashkenaz, Riphath, and Togarmah.”

Confirmation of the existence of a people or country called “Ashkenaz” is found in the prophet Jeremiah, who lived in the 7th century BC: *“Raise the banner in the land,*

blow the horn in the midst of
peoples, summon the peoples against her [Babylonia], summon against her the kingdoms of Ararat, Minni and Askenaz, set up a commander against her, raise
(against her) horses, like bristly locusts"37.

By “the kingdoms of Ararat, Minni and Ashkenaz” Ir-miyahu understands the countries (kingdoms) known to him,

36 For more details, see the chapter “Abraham the Jew”

37 Irm. 51/27

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located in the south-east of Europe, and lists
them in the direction from east to west.

Even with the minimum information we have
we have, the "Table of Nations" allows us to find out where the
"kingdoms of Ashkenaz" mentioned by Jeremiah were located. The
name Homer in the "Table of Nations" is attributed to the Cimmerians
(Homer = Kimer), who, as is known, lived in the North
The Black Sea region, mainly in Crimea, as evidenced by the
ancient name of the Kerch Strait: Bosporus
Cimmerian, and possibly the entire peninsula: Kimer - Crimea.

Askenaz the Elder (and "geographically" the most
(close to him) son of Homer (Chimera), which corresponds to
the location of the Aesir's Dwelling in the Ynglinga Saga.

In Assyrian sources of the 7th century BC (and the Assyrians
spoke a dialect of the Semitic language) the northern Black Sea
Scythians are called the "Askuz people".

The Greeks knew these same lands under the name Ascanat or
Askania, and the sea along which the founders of the Bosporus and
Panticopeia sailed to the Ascanian coast, they
They called it Pontus Axenas - the Inhospitable Sea. This
it is not of a flattering name (no more stormy and dangerous than
other similar water elements) were honored only because the Greeks preferred
a word they did not understand
"askanat" is understandable and consonant with it - "aksenas".
However, *"later, after the successful development of the coast by
Greek colonists, the sea began to be called Pontus Euxinus
(Hospitable Sea)"38.* And this is another

evidence of the existence of "countries
Askenazyskikh (Askanat) and their location: Northern Black Sea
region.

[38] Wikipedia. The Black Sea.

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Vanov's residence

"From the north, from the mountains beyond the inhabited areas, a river flows through Sueonia, the correct name of which is Tanais. It was formerly called Tanakvisl, or Va-nakvisl. It flows into the Black Sea. The area around it the mouth was then called the Land of the Vanir, or the Dwelling "Vanov".

Tanais is the modern Don; therefore, Dwelling Vani-The Land of Vani adjoined the shore of the present Taganrog Bay of the Azov Sea. About the Country of Vans in There is no evidence of the Azov region, but history knows another state with a similar name is Van a kingdom located at a considerable distance from the mouth of the Don and was even better known to historians name - the kingdom of Urartu, which is mentioned in Assyrian sources as a single country as early as the 9th century BC. The Van Kingdom - Urartu - occupied the territories of the present-day *"Armenian Highlands" - modern Armenia, eastern Turkey, northwestern Iran and the Nakhichevan Autonomous Republic of Azerbaijan. The existence of Urartu as a union of tribes has been documented since the 13th century, as states - from the 8th century BC "39.* It should be understood that the parallel name Vanskoye the kingdom could receive from the name of one of the inhabitants on its territory of peoples - obviously the most powerful, called "Vans", with whose name

The hydronyms that have come down to us are related: Lake Van and Lake Sevan; from the same root some linguists derive and toponyms Yerevan, Nakhichevan.

After the conquest of the country by the Medes in the 6th century BC, some of the Vanir who did not submit to the conquerors retreated

[39] Wikipedia.Kingdom of Urartu

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to the northwest (there was simply no other way) from their original habitats. The path of the migrants can be traced:

The northwestern part of Georgia, bordering Kabardino-Balkaria and the highest mountainous part, is called
Svaneti: brave, beautiful and strong people live there: Svans (s-vans). Svans speak a dialect of the Kartvelian (Georgian) language, but their customs differ significantly from Georgian ones, there are many pagan elements in their religion

elements, and traditional clothing has no established form. Strabo, who wrote his famous
"Geography" at the beginning of the 1st century, called the Svans the "dominant" people of the Caucasus:

"Among the peoples who converge in Dioscurias are the Swedes, who are superior
their neighbors with power; and perhaps they almost
that the most warlike and strong of all. In any case
In this case, they rule over all peoples
around them, occupying the peaks of the Caucasus, towering above Dioscurias. They have a king and a council of 300 men, they say, they can put up an army up to
250,000 people. Indeed, the entire mass of the people represents a combat-ready, though disorganized, force. In their country, as reported, mountain streams
they bring gold, and the barbarians catch it with sieves and
shaggy skins. This is where the myth originated, they say. about the golden fleece. ...Other peoples living near Caucasus, occupy scanty and insignificant spaces of the earth"40.
There is no doubt that

Strabo's "Sveons" are Svans, because both ethnonyms are similar and are united by the common place of residence of their bearers. In other words, Svanetia is the territory on the route of the Vans from
the banks of Van and Sevan (Svan) to the banks of the Don; practically, on this same straight line in the middle reaches of the Rioni there is a town called Vani.

40 Strabo. Geography in 17 books. "XI, II, 19".

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It is known that the kingdom of Urartu led multiple wars of conquest and defense, therefore the Vanir were good warriors who managed to find a new place to live. They proved their ability to fight later when they were attacked by their neighbors.
aces:

"Odin went to war against the Vanir, but they were not taken by surprise and defended their country, and victory was sometimes for the Ases, sometimes for the Vanir. They ravaged and devastated each other's countries. And when this and that Others got tired of it, they arranged a meeting for reconciliation, made peace and exchanged hostages."

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Jews of the Caucasus

The emergence and spread of Jews in the Caucasus[41]
They are explained by their gradual migration here from places
previous forced resettlement after the well-known
expulsions; but the main wave of migration is considered to be
the one that was caused by the events that happened in
Persia in 529. Then Shah Khosrow dealt with the Mazdakite movement,
who were trying to establish universal equality by taking property from
the rich in favor of the poor, and to limit the autocracy of the Shah by the
laws of social
justice. The surviving supporters of this movement, among whom were
many Jews, fled the country. The main initial direction of their flight was

became the Caucasus.

The next significant migration of Jews is mentioned by the famous
and reliable chronicler Josephus.
ben Yehoshua Ha-Kohen, who lived in the 16th century, but had much
earlier sources:

*"And it was the summer of 4450 (689), and the struggle intensified
between the Ishmaelites and the Persians at that time, and the Persians
were defeated by them, and they fell under their feet, and were saved
numerous Jews fled from the country of Paras, as
from the sword, and they moved from tribe to tribe, from state to another
people, and arrived in the country of Russia and the land of Ashkenaz,
and Sweden, and found many there
Jews"42.*

This message will be considered separately, but historical realities
indicate that *"numerous
Jews from the country of Paras"* before *"arriving in the country of Russia
and the land of Ashkenaz and Sweden",* to a large extent
degrees settled in the Caucasus.

[41] See the chapter "The Exiled People"

[42] Quoted from L. N. Gumilyov. Ancient Rus' and the Great Steppe. Mysl M.1989.p.16.

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The Derbent-Nameh Chronicle43 has preserved the information that before the arrival of the Arabs, the majority of the population of Tabaristan (the lands of the southern Caspian region) professed the Mosaic religion. In the 9th century, Musa (Moses) al-Zafrani, the founder of a Jewish sect in the East, lived in Tiflis, and had students and followers. There is much evidence of Jewish presence in the Caucasus, we will cite
just a few of them:

Derey-Gatta gorge (Kumyks and Dargins call it
his Juud-Katta, "Jewish Gorge"), in the past had a significant Jewish population. In Derej-Gatta, according to
According to V. F. Miller, there were five Jewish villages; in reality, there were at least seven.

Some villages in Dagestan are called Dzhugut-skim (Jewish), for example: Zubutl, Mekegi, Arakani, Muni and others.

The name of the tribal custom of the highlanders "adat" is similar The Hebrew word "dat" means law.

In Chechen, "bart" is a union, agreement. In Hebrew,
"Brit" - union, agreement.

The Chechen “gilakh” – custom, tradition, law – is similar to the Hebrew “halakha”, which means the same thing.

In Chechen, "bread" is khallar. Festive bread is
Jews call it "halla".

It is likely that the Chechen name for Saturday, “shoat-ta,” comes from the Jewish “Shabbat.”

In the Chechen language the word "adam" is humanity, "adamash" is people, "admalla" is humanity. In Hebrew
"Adam" - man

The most revered names among the Dagestani peoples are Ibrahim, Musa, Isa, Shamil, Yusup, Yusuf,

43 Reported by I. Anisimov; cf. Miller, Materials, p. IV. Publ. Ka-zem-bek, 91, 93, 102

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Salman, Suleiman and Davud - and these are local transcriptions of Jewish names.

I will limit myself to the examples given and once again remind you that the resettlement of Jews in the Caucasus is associated with mentioned migrations from Iran. However, evidence will be given that Jews lived in the Caucasus much earlier.

2

Few people know that in the south-east of Europe in During the Early Middle Ages (and perhaps earlier) there was a country called Barsilia, the inhabitants of which were, understandably, called Barsils. Information about them is fragmentary and contradictory, however, as are many other tribes and peoples who lived in the region. Barsil considered one of the Khazar or Bulgarian tribes, but Let's not forget that the ethnic roots of the Khazars themselves are still controversial: some call them Turks, others - Iranians; and the origin of the Bulgars is far from clear. Therefore, in, for example, Wikipedia

a diplomatic definition is given: *"the Barsils are a medieval tribe related to the Khazars and Bulgars or closely related to them."*

Let us agree that the wording *"or closely related to them"* does not mean ethnic kinship, but either geographical proximity, or alliance, or trade connections.

The same applies to the localization of Barsilia: *"Byzantine authors call Barsilia "the most distant region of First Sarmatia" or the region "near Sarmatia."*

Under Sarmatia, known no later than the 4th century BC as territories east of the Tanais (Don) River, in the first centuries our era, all of Eastern Europe was already understood. In this Sarmatia was divided into Asian (first) and European, the conventional border between which ran

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along the Tanais River, so, according to the Byzantines, *“the most The distant region of the First Sarmatia"* is the territory adjacent to the western coast of the Caspian Sea.

An indication of the Caspian location of Barsilija, but already tied to the city of Derbent (“north Derbent"), we also find in the Arab historian Al-Beruzi. Michael of Syria44 also mentions Derbent, but he more specific: *“The*

other two brothers came to the “country of the Alans, called Barsilia, in which the Romans had built cities of the Caspian, called the gates of Turaye (Derbent)”.

The origin of the word "Barsili" is sought for the above-mentioned reason (the Barsili are a medieval tribe related to the Khazars and Bulgars) in the Old Bulgarian language:

"The name of the Bulgarian tribe Barsil can be deciphered as "clan, tribe or country of Bars" ("Bars ile"). The leopard was the totem animal of the Bulgarians and symbolized chosenness, power, connection of the earth with "sky"45.

But the given etymology of the word “barsil” cannot be considered convincing - after all, the Alans also considered the barse to be totem animals, as evidenced by modern the coat of arms of North Ossetia-Alania, continuing its symbolism of an ancient tradition. The coat of arms *"represents a round heraldic shield; in a gules (red) field on a golden ground, going golden with black "with spots of a leopard; behind him are seven silver mountains."*

This interpretation is also not convincing because Bulgarians have never lived in mountainous areas: the main the territory of their residence “was located in the Black Sea and Azov steppes”46.

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[44] Michael the Syrian (Syrian) author of the Chronicle (12th century), which included A swarm of fragments of now lost works have survived.

45 A. A. Kazikhanova (Guseynova). "Stages of settlement of Turkic-speaking peoples on the territory of coastal Dagestan in the early medieval era"

[46] Wikipedia. Bulgarians.

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Another explanation for the origin of the toponym “Barsilia” is proposed:

The word "bar" came into Hebrew from the related Aramaic language and means "son", but in phrases it turns the combined noun into

adjective, for example: "bar mazal" - happy, "bar hakai" - experienced, knowledgeable, "bar samha" - authoritative. Hence the key to understanding the name "Bar-silia" may become a message we already know Michael of Syria that Alania and Barsilia are different names for the same country: meaning its location. It is known that Alania is a predominantly mountainous country, the characteristic landscapes of which are rocks; one of the mountain ranges of Alanya and called: Rocky. "Bar of the village" in both Aramaic and Hebrew has the same meaning: "rocky". So that "Barsilia" is the most ancient name of that area, which later became the territory of the living of the Alans.

It is interesting that the female name Barcelá until recently was found among Ashkenazi Jews. And in Israel, the surname Bar Sela still exists today.

There is evidence that the Alans themselves were also called "Barsili". It is reliably known that at the beginning of the 5th century the Alans, in alliance with the Vandals and The Suevi fought their way through Europe from east to west and founded their kingdom on the Iberian Peninsula - Catalonia (Kat-Alania) with the capital Barcelona and, probably, the similarity of the toponyms Barcelona and Barsilia cannot be considered accidental. I believe that the origin of the famous Jewish surname "Barzilai" is also needs to be connected with Barsilia.

5

Let us once again turn to the already known to us “Khazar” correspondence": to *"a long letter, written like it is said in the text itself, by the famous Hasdai ibn*

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Shaprut from Cordoba to the Khazar king Joseph.
This letter asks questions about the kingdom of Joseph and the religion of this state."

Hasdai ibn Shaprut is known to be the *"first Jew known to history to hold a high position at the court of the Arab caliphs of Spain. Ibn Shaprut was appointed court physician to the Caliph Abd*
ar-Rahman, and then became the head of the customs department... The Caliph also appointed Ibn Shaprut as the head Jewish community of Muslims in Spain. In this position
Ibn Shaprut contributed greatly to the development of Jewish culture by supporting Jewish scholars, thinkers and poets… Using his high position in
Muslim Spain and a large diplomatic
authority, Ibn Shaprut sought to patronize Jewish communities as much as possible
in different countries... Having learned that the rulers of the Khazar kingdoms adopted Judaism, Ibn Shaprut sent a delegation to the Khazar Khagan (king) Joseph with a message in which he expressed joy at the existence
independent state where Judaism is practiced. In a reply letter, which is a valuable source on the history of the Khazars, Khagan Joseph tells about
conversion of the Khazars to Judaism"47.

Today, the letters of the "Khazar correspondence" are easily accessible for review - including the letter of Ibn Shaprut to King Joseph. We will turn to some of the information contained therein that requires clarification. I will cite an excerpt with the translator's comments:

"Now, if it pleases the king and if he sees
the wishes of my slave, may my value not be insignificant person in his eyes, and let him order the secretaries who are before him to write a full answer to his slave, who will be sent to him from a distant country, and let him report the root of the matter and the basis of everything that happened
(namely), how did the appearance of the Israelites in that

[47] KEE. Hasday ibn Shafrut

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locality. Our ancestors told us that at first, when they167 lived (there), the place (this) was called
Mount Seir168. But my lord knows that Mount Seir
is far from the place where he is camped. Our elders say that it169 (really) was formerly called Mount Seir170, but that

persecution occurred and they left one shepherd
to another, until they lingered in the country where they
live (now)."

Translator's comments:

"167. That is, the Khazar Jews.

168. The author of the letter is referring to a famous mountain Seir in the land of the biblical Edomites, south of Palestine
truths.

169. That is, the first place of residence of the Jews who moved to the Khazar land.

170. Harkavy translates freely: "that at first they lived on Mount Seir." According to Carmoli, which Harkavy shares, this tradition is apparently based on a confusion of the name of the biblical

Seir Mountains with the name of the country Seir (in present-day Dagestan) in the Caucasus, neighboring Khazaria"

It is quite clear that Ibn Shaprut is first and foremost
asks the question: *"how did the appearance of the Israelites in of that area"* and supplements it with his own reasoning. Taking into account the comments, the given passage
looks like this:

"Our ancestors told us that before
come to Khazaria, the Jews lived in a place called
Mount Seir, which is in the land of the biblical Edomites, to the south from Palestine. But my lord knows that Mount Seir
is located far from the place where he is camped (far from Khazaria). Our elders say that the first place of residence of the Jews who moved to the Khazar land was really called

before Mount Seir, but that persecutions took place, and they

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“They went from one shepherd to another until they settled in the country where they live (now).”

Before us is another logical exercise: let us try to follow the train of thought and action of Ibn Shaprut, who learned of the existence of a country where the “surviving remnant of Israel” lives and prospers :

Hasdai associates this name with the biblical mountain Seir48 *(“our ancestors told us”)* and expresses a fair doubt that the biblical mountain
is associated with Khazaria: *“but my lord knows that the mountain Seir is far from where it is located.*
"is getting into a camp."

However, Hasdai's informants, whom he calls "our elders" (obviously referring to their life experience), they claim that *“that place (from where the Jews came to Khazaria) was actually called a mountain before Seir.*

The reason for the discrepancy between the facts is explained by the comment:

"This legend is apparently based on confusion of the name of the biblical Mount Seir with the name "the country of Serir (in present-day Dagestan) in the Caucasus, neighboring Khazaria."

Indeed, in mountainous Dagestan from the 6th to the 11th centuries there existed the state of Serir, bordering on the north with Khazaria. Serir had a large Jewish population - and there is evidence of this:

"According to the historical traditions of the Andean valley village of Muni “About 1000 horsemen on white horses, the army of Dzhugut Khan,” writes the famous According to the ethnographer and Caucasian scholar M. A. Aglarov, there once existed a vast state here, headed by Dzhugut Khan (literally “Jewish Khan”).

[48] Seir (Hebrew: ÿÿÿÿÿÿÿ - (an ancient mountainous area in the south of Palestine between the Red and Dead Seas on the southeastern edge of Moab (Deut. 2:8). Mentioned several times in the Bible.

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His lands extended into the mountains to the Khunzakh plateau, in the plain downstream of the Dangiz (Andean Koysu) and to Kharachoy. The Upper Andean villages were then subordinate to Zhugut Khan. He could gather an army of 1,000 horsemen on white horses. The tower that now rises opposite the village, also built by Dzhugut Khan"49.

Historians believe that the Jewish Khanate was formed after the collapse of the Khazar Khaganate: *"it is possible that the Jewish nobility, who fled from Khazaria after its defeat, settled in Serir, and after its collapse, claimed western Serir for itself"50.*

So, if by Mount Seir we mean the country of Serir, then it turns out that the Jews first moved from this country to the Khazar Khaganate, and after its collapse they returned back.

But it is much more likely that Jews lived on the indicated territories and during the formation of any states, and long before that.

[49] M. A. Agalarov "Peoples of Dagestan", 2002 g. p.32
[50] Wikipedia. Serir.

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Khazar Kaganate

1

Interest in the history of the Khazars is not a constant value for the reason that this ethnic group does not have a direct continuation: there is no nation that would trace its origins back to the Khazars - that is why the Khazars are addressed only
insofar as their history intersects with the histories of currently living peoples.

Opinions about the role of the Khazars in world history vary, but in the written sources of antiquity that have come down to us there is a large amount of information that leaves no doubt that on the historical stage of the Early

In the Middle Ages such people lived and acted.

"The Khazars became known to Byzantine and Persian authors in the 4th century, and to Armenian authors in the 3rd century…", writes Lev . Gumilev, referring to the "History of Armenia" by Moses of Khorenatsi, in which he reports that between 193 and 213 *"crowds of Khazars and Basli (Barsils), having united, passed through the gates of Jor (Derbent Pass)… crossed the Kura and scattered to this side of it"51.* It is believed that the union of tribes, headed by the Khazars, formed

the Khazar Khaganate in the middle of the 7th century.

continuation of the Western Turkic Khaganate. Khazar
The Khaganate was initially located in the east of the North Caucasus, and then in the Northern Volga region, but already at the beginning of the 8th century it *"controlled the territory of the Pre-Caucasus, Lower and Middle Volga regions, modern
North-West Kazakhstan, Azov region, eastern
part of Crimea, as well as the steppes and forest-steppes of the Eastern Europe right up to the Dnieper"52.*

[51] Quoted from: M. I. Artamonov. History of the Khazars. p.115.

[52] Wikipedia. Khazar Kaganate

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"The Khazars, a great people… took possession of the whole earth "all the way to the Pontic Sea"53. Zacharias the Rhetor wrote at the beginning of the 6th century:

"From the borders of Dadu they live in the mountains, they have fortresses. Auangur, a people living in tents, Augar, Sa-bir, Burgar, Kurtargar, Avar, Khazar, Dirmar, Sirurgur, Bagrasik, Kulas, Abdel, Ephthalite, these thirteen peoples, live in tents, exist on the meat of cattle and fish, wild animals and weapons"54. He left

important information about the Khazars in his notes Ibn Fadlan, who served at the court of Caliph Muktadir and on whose instructions in 921 he went on a diplomatic mission to the Volga Bulgars. The Path of Ibn Fadlan ran through Persia, Bukhara and Khazaria, about which he, in particular, reported:

"The Khazar king has a large city on the river Atil: it consists of two parts, on one half Muslims lived, and on the other the king with his retinue... The Khazars and their king profess Judaism. The Khagan lives in "a palace made of baked bricks"55.

It is also known that in 625 Heraclius (Byzantine the emperor) sent a certain Andrey , *"an intelligent and inventive, with promises of untold treasures"* to the Khazars, and the viceroy of *the "northern king named Jebu Khan, the second in his kingdom... gave an answer with great readiness, saying: "I will go out to take revenge against his enemies (Heraclius), I will come myself with brave troops mine to help him…"»56.*

The ruler of the Khazars was called "Khagan". The power of the Khagan was considered to be given from above, and the kagan was considered to be the bearer of sacred power that protected the people under his control from troubles and misfortunes. But this is a belief in the supernatural

[53] The Chronicle of Theophanes. p.263

[54] Wikipedia. Zachary Ritor

[55] Ibn Fadlan's journey to the Volga. Ed. Academy of Sciences of the USSR M-L, 1939.s.85.

[56] Quoted from L. N. Gumilyov. Ancient Turks. M. 1993. p. 184.

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the kagan's abilities also had a downside: if
However, when troubles and misfortunes (defeats in wars, drought, natural disasters) happened, it was believed that the Khagan
he lost this power given from above and was killed, and the authorities was passed on to the heir in the male line: the eldest
the son or younger brother of the kagan.

The second most important person in the Khazar Khaganate was the bek, who actually decided all issues of the existence of the state, but was nominally subordinate to the kagan and obliged to worship him in the literal sense of the word.

When referring to the history of Khazaria, one should keep in mind those circumstances to which the famous Russian historian and Khazar scholar Mikhail Artamonov drew attention in his book “History of the Khazars”:

"The location of the main cities of Khazaria - Itil and Semender - has not yet been precisely established, their material remains are unknown. Not only have the graves of the Khazar khagans not been discovered, but Khazar burials themselves are generally unknown. In other words,
in other words, the territory has not yet been discovered
which the Khazar people lived, although quite accurately
“the borders of the Khazar Khaganate were known”57.

Since then, practically nothing has changed, and everything subsequent discovered artifacts are attributed to Khazar only tentatively; to this it must be added that no written documents in the Khazar language have survived58, as well as information about

namely the Khazar merchants, although the economic basis
The Khaganate is considered to be its active participation in international trade.

The Khazar Khaganate lasted for almost
300 years - from the second half of the 7th century to the middle of the 10th century, but already *"by the beginning of the 8th century, a federal union of tribes, headed by the Khazars, occupied the steppes and foothills*

[57] M. I. Artamonov. History of the Khazars. State Hermitage Museum Publishing House, 1962. 523 p.

58 The Arab authors Istakhri and Ibn-Haukal wrote that the Khazar language is similar to the Bulgarian language, which is classified as a group of Western Turkic languages.

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modern Dagestan and the Kuban region, the Azov region steppes, partly the steppes of the Northern Black Sea region and most of Crimea with the coastal cities included in it, which by this time had begun to intensively rebuild after a period of several centuries desolation"59.

During the specified period, the Khazar Kaganate was the largest state in Eastern Europe, which subordinated to its influence the territories from the western and northern shores of the Caspian Sea to the Middle Dnieper region.

2

"The Khazar people were an unusual phenomenon in the Middle Ages. Surrounded by wild and nomadic tribes, they had all the advantages of educated countries: organized government, a vast, flourishing trade and a standing army"60.

But people indifferent to history know about the Khazar the only thing that happened to the Khaganate was that the Khazars accepted Judaism, and school textbooks explain the reason for the Khazar conversion The people's conversion to the Jewish faith is explained by the desire of the Khazars rulers to avoid dependence on the looming the East of the Muslims, and from Christian Byzantium. But in that case, why was it necessary to abandon the familiar idols, which were in no way connected with either Christ or Mohammed - and what power stood behind those scattered around the whole world by Jews? And, nevertheless, Judaism becomes the state religion of the Khazar Khaganate. Incom- I think a new faith cannot arise and exist, without relying on its own bearers, capable of proving its advantages - it is clear that in this case these were the Jews.

59 S. A. Pletneva. Khazars. Moscow, Nauka, 1976.

60 V. V. Grigoriev, “On the Duality of Supreme Authority Among the Khazars” (1834)

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3

The most important source from which information on the history of Khazaria is drawn is considered to be the so-called "Khazar correspondence": *"over the past several centuries, Three documents of this correspondence are known:*

- a large letter written as stated in the very text, the famous Hasdai ibn Shaprut from Cordoba to the Khazar king Joseph. In this letter questions are asked about the kingdom of Joseph and the religion of this state. things;

- the answer of King Joseph (a longer and a shorter version). Both versions provide detailed information about the history, geography and religion of Khazaria;

- a letter from an anonymous Khazar Jew to Hasdai. There is a copy that has survived to this day other information about the Khazars. Detailed coverage their military exploits, the geography of their state and the history of their conversion to Judaism"61.

Let's start with *the "letter of an anonymous Khazar Jew" to Hasdai",* also called the "Schechter Text". This document *"was discovered by Solomon Schechter in Cambridge among the fragments of the Cairo Geniza about 70 years ago. The text was published by him in Jewis Quarterly Review in 1912–13 under the title "The Unknown Khazarian Document." In subsequent decades it was referred to as "The Cambridge Document." This document, consisting of two sheets, once part of a codex, was identified by Schechter as a copy of a Khazar letter.*

a Jew addressed to Hasdai ibn Shaprut, a distinguished nobleman at the court of Abd ar-Rahman in the 3rd century in Cordoba. The letter was written around the middle of the 10th century."

[61] Norman Golb and Omelyan Pritsak. Khazar-Jewish documents of the 10th century. M. Gesharim. 1997.p.101

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Let us pay attention to this important circumstance and *"let's keep in mind that all these letters have been preserved in Hebrew, that they are collected in one codex and represent copies with copyist's errors of letters sent by Hasdai and received by him in the middle of the 10th century. We also note that the correspondence is clearly diplomatic, not personal. And the events described or mentioned in the letters can claim historical authenticity"62.* I quote an excerpt:

"…Armenia and (our) fathers fled before them (…), because they were unable to bear the yoke of the idolaters, and (the people of Kazaria) accepted them because the people of Kazaria were at first without the Torah, while (their neighbor Armenia) were left without the Torah and writing. They became related through marriage with the inhabitants of this country, mixed with the pagans, learned their deeds, and always went out with them to (war); and they became one people. However, they were firm only in the covenant of circumcision; only a part of them kept the Sabbath. There was no king in the Land of Kazaria at that time, but he who could gain victories, they made commander-in-chief of the army over them. (This was so) until one day the Jews went out with them to battle, as usual. And one

the Jew won the victory with his sword and put to flight enemies who came out against the Khazars. And they put him the Khazar people are the commander-in-chief of the army in accordance with their ancient custom. And they remained in this position for a long time until he took pity The Lord did not stir up the heart of the commander-in-chief to return (to Judaism), because his wife the name Serah influenced him and taught him successfully; and he also consented, being circumcised. Moreover, the father of the young woman, a righteous man in that generation, showed him the way of life. When it happened, the kings of Macedonia and the kings of Arabia heard about

62 Ibid. p. 117.

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these events and sent messengers to the leaders
The Khazars with words of blasphemy against Israel. “How is it that you return to the faith of the Jews, who are in slavery under the rule of all (other) peoples?” They said
that which is impossible for us to convey, and influenced
hearts of chiefs is harmful. Then the commander-in-chief
The Jew said: “Why multiply words? Let them come
(here) some sages of Israel, some sages of Greece and some sages of Arabia, and let them tell each other, before us and you, about the deeds

(his) God (from beginning to) end.” They did so; Macedonia sent some of (his wise men and also) the kings of Arabia; and the wise men of Israel came voluntarily
(in accordance with the request) of the leaders of Khazaria. And
The Greeks began to testify about Him first, and the Jews
and the Arabs began to refute it. And then the Arabs began, and the Jews and the Greeks refuted it. And after that they began
the sages of Israel from the six days of Creation until the day when the children of Israel rose up from Egypt and they came
into a populated country. The Greeks and Arabs testified that this was true and proclaimed their rightness. But
a dispute arose between them. And the chiefs of Khazaria said: “There is a cave in the valley of TYZWL; get us some
the books that are there and interpret them before
us.” They did so. They went inside the cave; and
behold, there were the books of the Torah of Moses, and the sages of Israel explained them according to the first words which they uttered. And Israel returned with the people of Khazaria (to Judaism) completely; the Jews began to come from Baghdad, and Khorasan, and from the land of Greece, and they strengthened the people
of this land, so that (the latter) firmly held to the covenant of the “Father of many.”

4

From the above it follows that Israel is “completely returned to Judaism”, and the people of Khazaria “became Jews”, that is, the main thing in the “Shechter Text” is the story

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about the return of the Jews living in the Khazar Khaganate to Judaism, and not the adoption of Judaism by the Khazars.

In the “reply letter” of the Khazar king Joseph, the event The Khazars' adoption of Judaism looks like this:

“After that, generations passed away until one appeared the king whose name was Bulan. He was a wise man. and the fearing (God), the servant of the Lord, who trusted with all his heart in this Creator. He removed the soothsayers from the land and idolaters, and sought protection and patronage with God. An angel appeared to him in a dream and said to him: “O Bulan! The Lord has sent me to you to say: “O my son! I have heard your prayer, and behold, I will bless you, make you fruitful, and multiply you very, very much, extend your kingdom to a thousand generations, and deliver you into your hand “all your enemies.” He got up in the morning and gave thanks. Lord, and began to honor and serve Him even more. To him".

It must be understood that *“one Jew”* from the “Text of Schechter” and *“one king, whose name was Bulan”* from the “Letter Khagan Joseph" - this is one and the same person. However, Joseph himself confirms Bulan’s original Judaism, saying that he *“was a wise man and one who feared (God), a servant of the Lord, who trusted with all his heart in this Creator,”* but which God did Bulan fear and which Creator did he trust in, if he was a pagan?

Judaism among the Khazars is primarily the Judaism of the Jews who lived on the territory of the Khazar Khaganate. Speech it is not about the Khazars accepting Judaism, but first about the return of the Jews “who observed only the covenant of circumcision and Saturday" to "Judaism in its entirety," that is, about the restoration of faith in one God in both theology and cult.

The Pharisee gold-Istakhri:

"The Khazars are Mohammedans, Christians, Jews and pagans; the Jews are a minority, the Mohammedans and Christians are the majority, but the king and his courtiers are Jews. The common people consist mainly

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from the pagans who worship idols... It is impossible to choose
“Khagan is a person who does not belong to the Jewish religion.”63

Judaism in the Khazar Khaganate was the religion of the ruling elite and the Jews who lived there. The established opinion that the Khazars professed Judaism and under
The word “Khazars” should be understood, so to speak, as the broad masses of the people - is not confirmed.

[63] Pharisee al-Istakhri "The Book of Countries" Quoted from Karaulov N.A. Information of Arab geographers of the 9th and 10th centuries A.D. about the Caucasus, Armenia and Azerbaijan. Collection of materials for describing the localities and tribes of the Caucasus. Tiflis, 1901. Issue 29. p. 43.

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Samkersh the Jew

1

The presence of Jews on the territory of the Khazar Khaganate is not in doubt, as is their communal form.
there residence: it is important to understand that speech
there is no talk of forced resettlement of prisoners. Judging by
according to the position that the Jews occupied in the Khaganate *("it is impossible to choose a person as a kagan who does not belong to the Jewish religion")* and because Khazaria became powerful
a power that controls, among other things, the most important
trade routes, a conclusion must be made about the location
and the concentration of Jews in the administrative center of the kaganate and at the nodal points (intersections) of trade routes.

Itil, the capital of the Khazar Khaganate, located at the mouth of the Itil River (Volga), met these two
conditions, but no material evidence of the existence of this city remains: it ended up under water as a result of a significant rise in the level of the Caspian Sea. But about the connection with the Jews of one of the most

of the famous trading points on the caravan routes connecting three continents: Europe, Asia, and Africa - information has been preserved. The Arab geographer Ibn al-Fakih in
The Book of Countries, written at the beginning of the 10th century, tells about the route of merchant ships through the Bosporus Strait:

"…Then they go by sea to Samkush-Jew (Samkershu-Jew), after which they turn to Slavonia…»64

The toponym "Samkerts" is also mentioned in that part of the response letter of the Khazar Khagan Joseph of Cordoba

[64] Quoted from B. A. Rybakov. Kievan Rus and Russian principalities of the 12th–13th centuries. uka.Moscow.1982.p.335.

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to the minister Hasdai ibn Shaprut, where Joseph describes Geographical location of the Khazar Khaganate:

"On the western side - Sh-r-kil, S-m-k-r-ts, K-r-ts, Sugrai, Alus, L-m-b-t, B-r-t-nit, Alubikha, Kut, Mank-t, Burk, Al-ma, G-ruzi. These (areas) are located on the shore of the Kustandiny Sea, on its western (side)."

The Jewish Samkerz is much better known by the name Matarkha (Tmutarakan of Russian chronicles), which is confirmed by the famous specialist in the medieval history of the countries of the Caucasus and Transcaucasia A.P. Novoseltsev:

"Most researchers believe that Samkerts (Samkush) and Matarha (Tmutarakan) are one and the same city on the Taman Peninsula. The assumption about the identity of Samkerts and Kerch (Old Russian Korchev) is refuted by the mention of Krts in the letter of Joseph along with Samkerts. But KRC is only in the extended version of this document. It is possible that Samkerts was the name the Khazars gave to populated areas on both sides sides of the Kerch Strait. But these are all hypotheses, and it is better to agree with the prevailing point of view about the identity of Samkerts and Matarha"65.

2

Consequently, if *we agree with the prevailing point of view on the identity of Samkerts and Matarkha (Tmutarakan),* then the definition of "Jew" (Jewish) is also true for Tmutarakan. Situated at the crossroads of trade routes, Tmutarakan, which belonged to the Khazar Khaganate, which was, in fact, ruled by Jews, was also ruled by Jews and was known among

trading people like Samkersh Jewish.

Based on the conclusion made, it is possible to explain the pro-origin of the name "Samkersh-Jew".

[65] Novosel'tsev A.P. The Khazar State and its Role in the History of Eastern Europe and the Caucasus. Moscow: Nauka, 1990. — 264 p.

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Let us note that the name of the largest and most famous city in these parts, Kerch, is similar to the one sought: Samkersh(ch)66. The first name of Kerch was Panticapaeum. Panticapaeum was founded as a result of the Greek colonization of the Northern Black Sea region and was located on the western shore of the strait (Bosporus) connecting the Black and the Sea of Azov, which is why its second name is Bosporus. The Greek Emperor Constantine the Porphyrogenitus testifies to this second name of Panticopia and its location:

"From Lake Meotida (the Sea of Azov) comes out a strait called Vurlik and flows to the Pontus Sea; the Bosporus is located in the strait, and opposite the Bosporus is located the so-called fortress of Tamatarha. The width of this 18 mile crossing"67.

Both toponyms: Panticapaeum and Bosporus are Greek, indicating that the city changed its name, but not its owner. Here is its third name - "Kerch", under which the city is known to this day, has not found a convincing etymological interpretation and, proceeding from the opposite, it is attributed to the Khazar language, as Crimea in the Early Middle Ages belonged to the Khazars68 and was listed as Khazaria on maps up until the 14th century, that is, both Kersh and Samkersh belonged to the Khazar Khaganate. The similarity already noted The toponyms are not accidental: there is certainly a connection between them.

I'll start with the next logical premise that since Tmutarakan (Samkersh-Jew), where the customs point was located, was governed by Jews, then Kersh performed the same function for ships descending along the Don and further on to European countries or Maghreb countries along the Black and Mediterranean Seas.

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66 In the letter of Khagan Joseph to the KRC and SMKRC.

67 V. A. Zakharov. In the collection The Tale of Igor's Campaign. Science. Moscow. 1988. p. 206.

68 The Kerch Strait region in the 9th century was undoubtedly under the control of the Khazars, as evidenced by the data of Ibn Khordadbeh and Ibn al-Faqih. A. P. Novosel'tse. Op. cit.

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And since Samkersh was ruled by Jews, it is equally likely that Kersh was also under their control, and therefore the root of the word “kersh” may be worth looking for in
Hebrew, taking into account that in ancient times, names of settlements were in most cases given either by
the name of the founders, or by the peculiarity of the location. Therefore, let us turn to the chronicle message:

“In the summer of 6576 (winter 1067–1068) indiction 6 Gleb The prince measured the sea by the ice. From Tmutarakan to Korchev 10,000 and 4,000 fathoms"69.

In the given passage, what is interesting for us in this case is that the shallow Sea of Azov and the Bosporus
The strait may freeze in winter:

“In winter, partial or complete freezing, with ice being carried into the Black Sea through the Kerch Strait. As a rule, ice formation is typical for January, but in cold years it can take place a month earlier"70.

But even with all this, the southern freezing sea was a rare and extraordinary phenomenon. This
The originality is reflected in the name of the city: the root “krsh”, which in Hebrew means “to harden, to solidify, to freeze”, could have formed the name
of the city that was located on the shore of the freezing sea — Kersh.

And then the city on the opposite bank of the strait was "samukh le Kersh", which in the language of his actual at that time the owners meant "adjacent, neighboring with Kersh" or, abbreviated for ease of pronunciation - Samkersh. Constantine Porphyrogenitus in the above quote also points to the proximity of Kersh (Bosporus) and Samkersh (Tamatarkha).

It turns out that the names Kersh and Samkersh have Hebrew origin, and this fact is quite understandable,

[69] B. A. Rybakov. Russian dated inscriptions of the 11th–12th centuries. Moscow. 1964. p. 16.

[70] Wikipedia. Sea of Azov.

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if you know about the existence of the Jewish trading organization "Radania" in the Early Middle Ages, which will be discussed below. There are good reasons to believe that the business center of this organization was in Samkersh the Jew, better known under the name Tmutarakan.

It should be noted that the most ancient references Jews who ended up in Eastern Europe are connected with the Northern Black Sea region:

"Jewish inscriptions in Greek discovered language from Panticapaeum (modern Kerch); the most The oldest of them are dated by researchers to the 4th century BC; A reliably dated (81 BC) inscription reports that a Jewish woman named Chresta sets free a slave named Heraclius, obliging him to visit regularly synagogue"71.

Well-preserved marble tombstones found in Crimea and Taman, undoubtedly belonging to Jews, date back to the beginning of the 1st century, which also testifies to their earlier presence here

[71] KEE, vol. 8, col. 1170–1187

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Radania-Rus. Trade Union

1

"The Book of Ways and Countries" (Kitab al-masalik va-l-mamalik") is the earliest of those that have survived to of our days, Arabic geographical treatises, compiled in the 9th century by the postmaster general of northern Persia Ibn Khordadbeh. According to most researchers, the work was created in two stages: the first version was completed in 846/847, and the second, supplemented one, was not later than 885/88672.

In this treatise Ibn Khordadbeh reports:

"The route of the merchants of Rus' "Jeans Sakaliba"... The merchants then leave Spain and the country of the Franks, head to Tangier and Morocco, from there they follow through Africa to the capital of Egypt"73.

There is no reason to doubt the truth of the given message, but if here by "merchants of Rus" we understand those Rus who stood at the foundation of the Russian states (the Varangians), then the first mention of them dates back to 862. And therefore, the professor of Cambridge University, Ukrainian by origin, Omelyan Pritsak, quite rightly asks:

"…Now we have an unexpected phenomenon before us. The Rus, who have just emerged from obscurity, are already are full-fledged international merchants? Who are they, these Rus? "74.

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72 Wikipedia. Ibn Khordadbeh. The Book of Ways and Countries

73 P. G. Bulgakov. The Book of Paths and States of Ibn Khordadbeh. Palestinian collection. L. 1958. issue p. 129

74 See Omelyan Pritsak. Where did the Russian land come from? Lecture delivered at Harvard University on 10/24/1975.

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Omelyan Pritsak's surprise is understandable: he knows that *"full-fledged international merchants"* cannot be *a "primitive tribal group with no knowledge of geography, foreign languages or economics. They must have had a concept of merchant law, they must had confidence and credit in the world of trade"75.*

There is not even the slightest doubt that the “called” Rus-Varangians are far from meeting the listed conditions. corresponded.

Conclusion: the “Rus merchants” mentioned by Ibn Khordad-beh are not the same Rus people mentioned in the Eastern but in the Slavic chronicles.

2

"The Arab Herodotus" Abdul-Hasan Ali ibn Al-Husayn al-Masudi, who lived in the first half of the 10th century, wrote in his book “Gold Mines or Placers of Self-flowers»:

“The Rus are numerous peoples, divided into various tribes; among them is one tribe called Ludaana; they are the most numerous and go on trade matters to Anatolia, Byzantium, Constantinople and the Khazars”76.

Even assuming that the Rus, known as the United people, "were divided into different tribes", it is necessary to find out: what is this most numerous a tribe called Ludaana?

Academician of Russian history Boris Rybakov tried to answer this question:

"Masudi was well informed about the western half of the Slavs. He was the first to introduce the Baltic Slavs to the world. In describing the Black Sea region, he also speaks more about its western half. Mentioned

75 Ibid.

76 B. N. Zakhoder. Caspian collection of information about Eastern Europe. M.1962.v.2.pp.99–106.

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They use the "Ludaana" to sail not only to Khazaria, but also to the Anatolian coast, to Constantinople.

…The reference to the tribe of Ludaana is especially important, where one should see the chronicle of the Ulich-Uluchans, stretching "oli to the sea". South-western border

"The number of people reaching the Danube reached the Danube"77.

Thus, *"the tribe of Ludaana, which should be seen as the 'chronicle Ulich-Ulu-chan',* went on trade affairs to Anatolia, Byzantium, Constantinople and the Khazars."

Let me clarify: *"Ulichi is a union of East Slavic tribes in the Lower Dnieper region, the Bug region, on the coast*
Black Sea. The ethnonym comes from the Old Slavic word for corner - uglichi, ulich. They lived
"originally they were in the corner of the lower reaches of the Dnieper (Old Russian - "uluchye")"78.

By calling the "Ludaana" Ulichi, B. Rybakov had his own
the aim of refuting the established opinion in Western European historical science that the Slavs in the Early Middle Ages were not among the main ethnic groups
continent. And how could a Russian academic miss such an opportunity when the given message
Al-Masudi begins with the word "Rus"? But the streets - the Tale of Bygone Years confirms - were not
Slavs:

"Here are the ones who speak Slavic in Rus': the Polyans, the Drevlyans, the Novgorodians, the Polotsk people, the Dregovichi, the Severians, the Buzhans, so called because they sat
Bugu, and then became known as Volynians"79.

As we can see, Ulichs are not on this list. No
The Ulichi were also one of the "numerous Russian tribes" – there is reliable evidence that they constantly fought for independence from Kievan Rus. And

[77] B. A. Rybakov. Comp. p. 346.

[78] Wikipedia

[79] PVL. Introductory part.

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on the contrary: as for the participation of the ulichs in international trade - here there is no evidence. But in order not to be unfounded, I refer the reader to the authority
Vladimir Minorsky: *"Your level*

of social development is incriminating
were no different from other Slavic languages
tribes and did not go beyond the framework of trade relations with neighbors"80.

But it turns out that in the “Caspian Codex”, the compiler which is the famous orientalist Boris Zakhoder, the given quote looks somewhat different:

what B. Rybakov suggests reading as “tribe” is in fact translated as “category”, that is, this word has not an ethnic, but, so to speak, an organizational meaning
content close in meaning to the concept of "subsection-we»;

"Andalus country" of the original source has been replaced by "Anatoly"81;

The compiler of the Caspian Codex, B. Zakhoder, believes that *“ludaana is nothing more than a corrupted designation of the Jews “ar-radaniya””82* (Radanites). Consequently, the passage in

question from
Al-Masudi should look like and does look like B. Zakhoder
So:

“The Rus are a numerous people, divided into different classes; among them there is one class called the Radanites; they are the most numerous and
“They go on trade missions to Andalus, Byzantium, Constantinople and the Khazars”83.

There is no doubt that Al-Masudi spoke of a single trading organization in which Russians and Jews operated.

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[80] Minorsky 1964: 25.

[81] A classic example of historical “correction”: there is not a single mention of Slavic merchants trading in Spain during the time of Masudi (1st half of the 9th century).

[82] B. N. Zakhoder. Works, v.2, p.90.

[83] B. N. Zakhoder. Caspian collection of information about Eastern Europe. Moscow, 1962.

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That ability of Jews, considered natural, to trade was, in essence, an acquired property, which became a consequence of the very conditions of existence of Jews in diaspora. The opportunities of a Jewish merchant were more preferable because in almost every country in the world he could find fellow believers who could help him assistance and support, ranging from providing overnight accommodation to receiving a cash loan. In turn, connections between Jewish merchant guilds of different countries depended little on the political preferences of their rulers who are always interested in expanding trade, which ensures guaranteed income punishment.

The combination of these and other factors favourable to the development of trade led to the fact that at the beginning of the Early Middle Ages Jewish merchants became monopolists in trade between Europe and Asia. Their were called "radaniya" (radanites).

About Radanites in historical sources of mentions very little; the best known and most frequently quoted is in the already mentioned “Book of Routes and States”, written (let me remind you) no later than 886 by the postmaster general of northern Persia, Ibn Khordadbeh:

"The route of the Jewish merchants, the Radhanites, who speak Persian, Romani, Arabic, Frankish, Andalusian, and Slavic: they travel from west to east and from east to west by sea and land. They carry eunuchs, maids, boys, silk, furs and swords. They board ships in France on the Western Sea, head for Farma… On the way back they take musk, aloe, camphor, cinnamon and other products eastern countries…”84.

[84] P. G. Bulgakov. The Book of Paths and States of Ibn Khordadbeh. Palestinian collection. L. 1958. issue 3\66, pp. 127–136.

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It follows from the above that the organization "Rada-nia" was already well known in the 9th century, and, consequently, was formed much earlier than this time. The interest

shown by historians in the Radanites was limited by the aforementioned paucity of information about them, from which a conclusion was drawn about the limited influence
the Radanites on the life of the states of their time. However, a closer look at the activities of the Radanites reveals that they were much more significant than it seems, and the role of the Radanites in the development
some regions of Eastern Europe can be considered
defining. One of the first Russian historians to understand this was Lev Gumilev, who had his own
a correct, but coloured by personal preferences, point of view on the activities of the Radanites:

"The Raddonites were the name given to Jewish merchants who seized the monopoly of caravan trade
between China and Europe. Trade was fabulous
profitable because they traded not in consumer goods needed by the population, but in luxury items. Translated into 20th century concepts, this trade
corresponded to foreign exchange transactions and the resale of drugs"85.

But having reproached the Radhanites for their inattention to the needs population, L. Gumilyov is nevertheless forced to admit that "fabulous profits" were a necessary condition
activities of the trading organization: *"Only*

such superprofits covered the costs of transportation and maintenance of the route, on
which domes were built over springs and ponds, markers were placed indicating the direction of the road, caravanserais were built for overnight or daytime stays
on particularly hot days"86.

He also gave his own explanation of the origin of this words, deriving it from two Persian: "rah - road"

[85] L. N. Gumilev. Ancient Rus' and the Great Steppe. Mysl. M. 1989. p. 127.
[86] L. N. Gumilev. Ibid. p.127

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and “don — to know”, that is, “those who know the roads”, thereby asserting that the basis of the Radhanites were people from the Iranian Jewish community87.

But I draw your attention to the fact that in L. Gumilev’s work the word “Rahdonites” has a form that differs from the existing one.
in the sources - this is explained by the historian's desire to derive it from Iranian roots, although it is well known that Jewish merchants who had a monopoly on trade
between Europe and Asia, were called "radaniya-radanites". Doubts about the Iranian origin of the word are also raised by
its semantic content: “those who know the roads” is a rather vague definition, applicable, rather, to
travelers and guides than to the merchants themselves, whose main function was precisely to
selling goods, and not in knowledge of the roads. Note that Ibn
Khordadbeh gives the exact name of the Jewish merchants "Ra-danites".

To confirm the opinion expressed, let's go
to the fact of the existence of radanites precisely from the position
their real activities and let us ask ourselves the question: and not
Are we taking the definition too lightly?
"monopoly", given that with the monopoly of the Radanites in
trade between Europe and China do all the scholars who have dealt with this topic agree?

But what is a monopoly in general? First of all, it is a business or trade organization (association) that completely controls the prices of goods and services in the industry in which it operates.

So, if the Radanites were monopolists, then pre-
we put what L. Gumilyov imagined:

1. What was the scale of the monopoly if it held
in their hands the “lion’s share” of trade operations between the two continents – Europe and Asia.

2. What a mass of questions and problems had to be solved: exploration of new trade routes and markets, creation

[87] L. N. Gumilev. Ibid. p.127

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base settlements, arrangement of stops (stations), including the construction of facilities for people to rest and
animals, maintenance of roads, portages, water sources.

3. How clear and branched it should have been
control system to ensure such a scale of de-
activities.

So, returning to the etymology of the word “radani-ty”, it can and should be explained based on the very
essence of the existence of a monopoly. Both in the Early Middle Ages and in our days, the concept of “monopoly” was
the same meaning: the rule of a few, dictatorship in the state
the faces of their activities.

In Hebrew, "ÿÿÿÿ) "rodan" means "unlimited ruler, dictator", and this explanation of the origin of the word "radanites" seems much more convincing than the one based on Iranian dialects. Made

The findings lead to the following conclusion:

In the Early Middle Ages there was the largest
a trading organization that *“held a monopoly on caravan trade between China and Europe,”* founded
based on the cooperation of Jews and Russians, but Russians who were known even before the formation of Kievan Rus.

4

The alliance of Jewish merchants and their closest neighbors, the Russian warriors, should be explained from the point of view of historical logic.

A Jewish-founded trading organization
at a certain stage of its development it began to need
constant military security provision, the need
in which it grew. The Rosses became ideal partners for Jewish merchants because they had an advantage that was important for their activities: the Rosses were not only professional warriors, but also excellent sailors,

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having their own fleet88 - especially since *the "Khazar king has no courts, and its people are not accustomed to them."*

The Jews were rich and, no less importantly, regular customers of security and military services, such as provided them with services by the Russes, who apparently received at first a contractual fee, and then a fixed percentage of the profits. From mercenaries, the Russe warriors turned into equal partners of merchants, that is, we are talking about trade and military alliance between the Jews and the Rus. We know that the trade division (category) of this union was called "Radani". But it turns out that the name and its military unit - Al-Masudi also reports this:

"The city of the Rumans, known as Masna, which hinders those ships of the Kuzakan and other Russians ranks (units) that arrive at this sea. The Byzantines call them "Rusia"89.

Academician B. Rybakov, already familiar to us, is trying to understand the etymology of the definition "kuzakana", suggests considering it related to the word "Kyivians", but we agree that such an interpretation is far-fetched. And for the Jewish merchants-Radani this word had a very specific meaning, because in their language "ÿÿÿ " (khazak) - means "strong" (subsequent change the initial "kh" to "k" does not need explanation). The plural of "khazak" is "khazakim" ("Cossack"): this is what Jewish merchants called their partners, who represented the "power" part of the Jewish-Russian union. After all, even now those units that perform protective functions are called "power". So "kuza-kana" is "Cossack", namely: transmitted by the Arabic

the author gave the name to one of those "categories" (divisions) of the trade and military union, known to the Greeks as "Russia".

Even before the formation of the union with the Jews, the Rus' existed due to their ability to fight both on land and at sea, but now

[88] Odin used this at one time.
[89] Cit. B. A. Rybakov. Kyiv principalities... p.34

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they also had, so to speak, a permanent “order portfolio”, and their actions began to be dictated by needs "union". Just as the entire trading monopoly was divided into functional divisions, so too was the category "Kuzakana" consisted of several divisions - including those operating on seas and rivers on ships their own or belonging to Jewish merchants.

Evidence of this can be found, for example, in the fact that a story from medieval chronicles that tells of an event that took place in the 9th century on the southern coast of France. tions:

“Once upon a time, in some seaside town in the South The Emperor of France (Charlemagne) was sitting at dinner when foreign ships appeared in the harbor. Some Some thought they were Jewish, others African, some English, but all thought they were merchant ships. But Charles guessed their purpose from the way they were built and the speed of their movement and said: “These ships not with goods, but with military men.” All at once grabbed their weapons and hurried to the harbor to meet these guests. However, the Vikings, noticing that here himself Karl, quickly turned to sea and disappeared like lightning”90.

From the above passage it follows that in the Early The Middle Ages were well known for “Jewish” ships, which differed from, for example, African or English, *"but everyone assumed that these were merchant ships."* I repeat:

undoubtedly an important condition that allowed Jewish merchant ships to overcome sea expanses, there was an alliance of the Jews with the people of the Rus - a people of warriors and seafarers. By "ships of the Kuzakan" Al-Masudi meant precisely "ships of the Rus", and Ibn Ruste emphasized that *"they (the Rus) make all their campaigns on ships"91.*

[90] Anders Stringholm. Viking Campaigns. M.As.s.29

[91] Quoted from L. N. Gumilyov. From Rus to Russia. DKDIK.M.s358.

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In Masudi's message about the unification of Jews and Rus in Within the framework of the trade monopoly, its merchant division was called *“the most numerous.”*

This opinion of the ancient author is based on psychology of perception of events - in this case on the impression created by closer and more frequent contacts of merchants, compared to the warriors who guarded them, with the population and rulers of those countries and cities where they conducted their business. But the "khazakim" (Cossacks), of course, the same, they outnumbered the “Radanites”: it is quite clear that in order for the trade caravan to achieve its goal more warriors were needed than merchants, although obviously also that, if necessary, merchants would also take on for weapons.

But if merchants attracted predominant attention in places of trade, then throughout the entire trade routes "in sight" were the dews preceding merchants, who were with the merchants and remained at the nodal points of the caravan routes "after the merchants". Therefore, the ethnonym "rosy" also had a "business" meaning: trading the union of the Jews with the Russes is evidenced by the message Idrisi:

“Shumen is a populous city, which has Russian government (office). It is a flourishing city, in it crowded bazaars and an abundance of natural resources. It is located on a mountain"92.

Here “Russian” is not an ethnonym, but a determinant of belonging to a trading organization, and Al-Masudi does not doubted that it would be understood correctly. The truth is, as it is often happens in many disputes, lies in the middle. In this case it consists in the fact that the said the trading organization was bi-ethnic and consisted of from two main divisions ("categories"):

[92] Quoted from B. Rybakov. Works index, p. 180.

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- trade, represented by Jewish merchants;

- military security, represented by Russian warriors.

The main thing that determined the economic policy of the union and its profitability was, understandably, the first division, but the successful activities of the union were ensured by the second division. Coordinated actions both divisions led to the spread of the influence of the trade and military union to the scale of an intercontinental monopoly, which led to the emergence of the definitions of “radanites” - monopolists in relation to the merchant division of the union and the "khazakim" (Cossacks) - "strong" in relation to the military "category".

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Chapter 2. Dnieper Rus

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Sambat

Evidence of the financial and economic indicators (apparently impressive) of the Radanites' activities is unlikely to have survived. But it is difficult to identify, using historical logic, the role of the trade union in

the formation and development of the Dnieper (Kievan) Rus - perhaps.

One of the many areas of his activity was the development of the central and northwestern regions.
Eastern Europe, and the geographical axis of advancement here was the Dnieper River, on the banks of which in suitable In these places they founded trading villages and bases; one of them It was called Sambat.

The Sambat fortress was reported by someone who lived in the first half of the 1st century. 10th century Byzantine Emperor Constantine Porphyrogenitus in his work “On the Rus who come from Russia on monoxylons to Constantinople”:

“All of them (boats) go down the Dnieper River and gather in the Kyiv fortress, called Sambatas”93.

Academician of Russian history B. Rybakov believes that *“a trading, and perhaps a customs point near the Kyiv Heights existed long before the construction Kiem "grad" that received his name... The Emperor knew Kyiv well and mentioned it many times, but in this case he obviously named some part of the city connected with the river by a harbor, a backwater. The idea has already been expressed: is the name of the Kyiv fortress Sambat an ancient name of a trading point that approached the Dnieper itself? The etymology of the word is not clear"94.*

93 Constantine Porphyrogenitus. On the Governance of the Empire. Moscow: Nauka, 1991

94 B. Rybakov. Kievan Rus and Russian Principalities. M. Nauka. 1982. p. 100.

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It is clear that Russian historians were passionate about to identify the etymology of the name "Sambat" in Slavic languages, but the proposal to connect "Sambat" with "suvod'-vod-dovorot" or "sovod'-soedineniya vod" was recognized as far-fetched. Therefore, the above quote by B. Rybakov, who had linguistic specialists "at hand", ends with an honest admission: *"the etymology of the word*

"not clear."

But a similar name is known much earlier than in Constantine Porphyrogenitus and is connected precisely with the history of the people whose representatives were the Rad-threads.

In the Jerusalem Talmud:

"They were taken into three exiles: one on the other side of the river Sambation, the second in Daphne, which is in Antioch, and the third is hidden by a heavy cloud"95.

The Sambation River, although it is called "mythical", was still treated as a geographical reality - this was already prompted by the very mention of it: it is said *"on the other side of the river Sambation",* and if we were talking about about some mythical river, then why would it be necessary such a clarification? In other words, about the Sambation River knew about the area where the descendants of the Jews live exiles - hence the specificity: *on the other side rivers.* And by those "who knew" we should understand not the compilers of the Jerusalem Talmud themselves, but much previously living authors, whose information the compilers used used. "The Sabbath River" is mentioned in the 1st century by Josephus. Flavius96. It

would seem that there is nothing in common between the river Sambati-on from the Jerusalem Talmud and the fortress of Sambatos from the work of Emperor Constantine no, but similar names makes you take a closer look at them. I draw attention to the fact that the Sambat fortress was located on the Dnieper River, the lower reaches of which

[95] Jerusalem Talmud. Sanhedrin, 53b.

96 Josephus Flavius. The Jewish War. VII, 581

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until recently were blocked by huge rocks
and boulder-rapids, which created a serious and dangerous obstacle for
everyone sailing along this river. About the audible
many kilometers from the rapids themselves, the roaring noise
between the boulders and rocks the water was turning and moving
stones, said one of the most famous researchers of the Dnieper region,
academician Dmitry Yavornitsky:

"The Dnieper River, freely and smoothly carrying its waters, having encountered indestructible obstacles in the form of lava, rocks, ridges and capes, with incomprehensible force strikes in different directions, furiously rushes from one stone to another, raises high huge waves of foam and with all this
produces such a terrible noise and groan that
can already be heard at a great distance from the threshold"97.

Isn't it true that such a description of the rapids resembles the story of medieval Jewish chronicles about the Sambation River: *"Six days a week it is*

noisy and stormy, surging
"It throws sand and stones up."

Is it really so accidental in light of the parallel drawn?
similarity of the names Sambation and Sambat? Etymology
the toponym "Sambat" is actually quite clear - in
It is based on the Hebrew word "Shabbat" - obligatory
according to the indication of the Almighty, the day of rest for the Jews, but "Saturday" for them is a concept much more capacious than just "day of rest".

Merchants and travelers (most likely
(they were Greeks) told the inhabitants of Judea about the unusual (noisy)
river and about the village located on
its shore, where their fellow tribesmen live. The name
villages was transmitted in the European language transcription - Sambat.
The Jews for whom the message about
Sambat, for obvious reasons, was important and interesting, and the Hebrew
name was added to the word "sambat"
suffix "-on": Sambat-on (for example: "holon - window", "malon - hotel", "kenyon - place for shopping"

97 D. I. Yavornitsky. History of the Zaporozhian Cossacks. Scientific thought. Kiev.1990.T.1.s.54.

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etc.) and in this form Sambation entered the Jerusalem Talmud. The Jerusalem Talmud was completed in
368 AD - therefore, if we speak of Sambation as a place
The settlement of Jewish exiles was known as early as the 4th century, They lived in this area much earlier.

Understanding that the Greeks counted geographical landmarks from “their side”, we imagine that for
Sambat was located beyond the rapids, where *“it (the Sam-bation River) is noisy and stormy, raising sand and stones up*
"no" - that is where the indication comes from that the captives live *"according to "that side of the river",* that is, after the rapids.

But if, as B. Rybakov rightly asserts, *“a trading, and perhaps a customs point*
near the Kyiv Heights existed long before the construction
Kiem “of the city”, which received his name…” then it is necessary to clarify that according to the Laurentian list of the “Tale of Bygone Years”, the dialogue between Askold and Dir with the people of Kiev looks like says so:

“And he went along the Dnieper, and as he passed by he saw woe to the city. And they asked and asked: “Whose city is this?” And they answered: “There were three brothers: Kiy, Shchek, Khoryb, who made the city, and perished, and we sit, paying tribute to their tribe, the Khazars.”

This means that the founders of Kyiv were “of
"czar".

It is also significant that in Priilmenye in the Poddorsky district of the Novgorod region, until recently, there was a village called Sambatovo98, which was located in
the mouth of a river with a similar name - Sambatovka.

There is no doubt that both the hydronym and the toponym are “adapted” to the Russian (Slavic) language from the stem “Sam-bat”.

98 Sambatovo is home to the largest burial site of Soviet soldiers and officers from the Great Patriotic War of 1941–45. About 9,000 people are buried here.

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Sambatovka flows into the Lovat River, which, like
The Dnieper was part of the trade route "from the Varangians to the Greeks"

"…there was a route from the Varangians to the Greeks, and from the Greeks along Dnieper, and in the upper reaches of the Dnieper - portage to Lovoti, and along Lovoti can enter Ilmen, the great lake; from this same lake the Volkhov flows and flows into the great lake
Nevo, and the mouth of that lake flows into the Varangian Sea."

There is also a parallelism of names here:

on the Dnieper - the Sambat fortress
On the Lovati - the village of Sambat.

A similar toponym exists in Hungary - the city
Szombathely , located in the west of the country. Szombathely is the oldest city in Hungary. It was founded by the Romans in 45 BC under the name Savaria and was the capital of the province of Pannonia. In 458, Savaria was

was destroyed to the ground by a powerful earthquake and already
In the 6th century it was known as Sambathely.

"The Hungarian name of the city Szombathely comes from the words Hungarian Szombat - Saturday and Hungarian hely - place, and goes back to the famous fairs that
were held in the city every Saturday"99. The attitude towards

the city as a shopping center is indisputable.

[99] Wikipedia. Szombathely.

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Clothes and Shabbat

1

There are "countless" attempts to understand the origin
the name of the city of Kyiv: “they wiped away a lot of sweat in this field” and historians, geographers, demographers and, of course, linguists
whist.

But the key to solving the problem may be the condition that some settlements on caravan routes
routes, including on the banks of the Dnieper, were founded
representatives of a trade and military organization that was active during the Early Middle Ages in
this area and, as is well known, reached monopolistic proportions in international trade between China and Europe. We found out that the military unit of the union, consisting of

Taurian Rus, was called "Cossack". However, it is important to understand that this definition (nickname) was not a self-designation, but was adopted by them from their permanent partners - Jewish merchants, in whose language

"Hazakim" means "strong". This name is post-
was firmly established at the international level for the Rus-members of the trade organization, distinguishing them from the Rus, in general. But based on the laws of

collective psychology, the Rus-members of the trade union should have had
and a self-designation that emphasizes something unique to them
inherent feature. Folk legends have conveyed to
This is the self-name of the Rus:

“My uncle Matvey died at the age of 110 at fifty
in the second year (1852), he said that before the Zaporozhian Cossacks were called Kiys and did not live here, but somewhere in the forests

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near Kyiv. They were called cues because they went to robbery with kiyki"100.

"Kiyok" is most likely a short spear101. The fact that the name of the city of Kiev is associated with weapons was noted by attention Boris Rybakov:

"The name Kiyya is well understood in Russian: "kiy" means a stick, a club, a hammer, and in this sense the name The founder of Kyiv is reminiscent of the name of Emperor Charles Martella-Karl "The Hammer"102.

There is a version associated with the chronicle message: *"There was a ferry from that side near Kiev Dnieper, which is why they said: "For transportation to Kyiv."*

Supporters of this version suggest that the "cue" should be understood as a pole used to move boats and rafts in shallow water. However, this assumption is not convincing, since the depth of the Dnieper at the place of transportation excluded the use of a pole.

But it is obvious that the "kiyok" was not a heavy hammer or a pole, but a light piercing weapon, convenient in application for those who *"carry out all their raids and campaigns on ships"103,* and in this regard it should be emphasized that the individual weapons of sailors have always been distinguished by their shortness and lightness in comparison with combined arms.

It is known that warriors are usually named by type of the main weapons they used: archers, spearmen, machine gunners, tankers. Apparently, the Rus, whom their partners called "Khazakim", called themselves "Kiyas" *("Zaporozhians were called Kiys").*

But it is equally probable that the Radanite merchants also had a nickname given to them by the Rus.

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[100] Ya. P. Novitsky. People's memory of Zaporozhye. Spriditis. Riga.1990.p.97.

[101] Preserved in the name of the billiard cue.

[102] The name of the national heroes of Israel, Makoveev, also contains the word "hammer".

[103] Quoted from L. N. Gumilyov. From Rus to Russia. DK DIK.M.1995.p.358.

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could the Rus call their constant companions? The principle underlying the answer to this question is already known - it is a behavioral trait or feature inherent only to a certain group of people: in this case

to Jewish merchants. But before defining this "line or feature", let us clarify that no matter how different religious rites of Jews living in different countries and at various times - *"the covenant of circumcision and the observance of the Sabbath remained unchanged"104.* In strict observance Saturday, which the Russians who collaborated with the Jews constantly encountered, we need to look for the basis of what we are looking for nicknames, and most likely it is "Shabbats".

(I consider it possible to provide indirect confirmation of such a conclusion: it relates to linguistics, which, as is known, is one of the important evidentiary arguments in historical science. In this case, let us turn to the word "Shabbat" - "ÿÿÿ "

("shin" - "bet" - "tav"). Knowing that in Hebrew the letter "shin" is pronounced as "s", and "bet" as "v", we get that the Ukrainian word "svyato" - "holiday" - has the same the same root as the Hebrew "Shabbat" - a festive day Jews: Hebrew root "shbt", Ukrainian - "s(sh) v(b)t". Here the connection is obvious: Shabbat-Saturday-svyato; it is significant that the word "svyato" in the sense of "holiday" does not exist in any Slavic language except Ukrainian).

Now let us move away from the accepted style of presentation and give free rein to the imagination, which is as much a necessary condition for research as the use of precise calculations and formulas.

…At the end of the 3rd century, or perhaps at the beginning or middle On the 4th, several small boats belonging to the trade and military union "Radania-Rus" were sailing upstream along the Dnieper, which had just been freed from ice. The oars foamed the still cold water, striking out emerald-colored splashes from it, although the sky reflected by the river was

104 Shekhter's text. Sheets 1–7. Quoted from N. Golb and O. Pritsak. Khazar-Jewish documents of the 10th century. Gesherim. Moscow, 1997. p. 138.

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bright blue. On the bow of the first boat and on the stern of the last, sailing at some distance from the others, stood warriors, carefully peering into the surrounding area, doubly straining when in the path of the boats

an island was encountered or it was necessary to approach the shore.

Already this evening, according to the calculations of the commander of the caravan, who passed along this route with reconnaissance detachment last summer, the ships were supposed to dock in the same place chosen at that time. There, high hills overgrown with impenetrable forest approached the very shore rivers, and a narrow but fast tributary flowing into it formed an ideal harbor in which to take shelter from both the enemy and bad weather.

Last autumn, after the return of the reconnaissance detachment (consisting of proven warriors and those who knew their merchants' case) and a report on what they saw, the company's management decided to settle in the middle reaches Dnepr and to arrange here, taking into account the recommendations, a basic settlement-fortress with a permanent fair, which will be discussed in a few months know far beyond the new settlement.

The main work must be done before the cold weather sets in: warm wooden log cabins, corrals for livestock, a fence, which, although it will not save you from a serious enemy, will help protect you from evil people before construction. a real fortress, - however, there is no particular danger it was foreseen: the local princes received good gifts from the same scouts, and stories about those who were waiting for them the benefits were even more convincing. And for now they were putting tents: for people - high ones made of colored material, and for goods - lower and simpler. A separate tent for distinguished guests and large transactions: in the middle is a large table, and along the walls shelves with wines never seen before here and food.

They settled separately, not far from each other. So was at all times: the initial condition by which

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people unite - nationality, because for
this concept, as a rule, stands for a single language and a single faith. In many cities of the world there are such unofficial from the administrative point of view national quarters105, and it is no secret that those who arrived
They try to settle in new places “with their own people.”

This is how ancient Kyiv began: in one part of the village there were “Shabbats,” and in the other – “Kiyas.” For a long time these two names existed together: in the first half of the 10th century, Constantine Porphyrogenitus in his work “About the Rus who come from Russia to Constantinople on monoxyls” he wrote: *“single-tree boats… are assembled in the Kyiv fortress called Sambatas"106.*

Due to the Arab conquests, trade between the
the east and the west began to shrink, and the monopoly "Radania-Rus" ceased its activity. Accordingly, the Jewish presence in the city diminished and then was reduced to a minimum, and those who were left out of work left it altogether. On the contrary, the Rus, for whom the union

with Jewish merchants was important, but not decisive
a condition of existence, expanded their presence
in the city and its environs, subjugating the neighboring tribes. Now they are mainland residents and kiyok (kiy) as
weapons fall out of use, so that after a few generations almost no one remembered that Kyiv
owes its name to the Rus Cossacks.

[105] For example, German settlement, Fryazino (Fryags-Italians) in Moscow.

[106] Quoted from: B.A. Rybakov. Kievan Rus and Russian principalities of the 12th–13th centuries. Nauka.M.1982.s.100.

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Askold and Dir

1

"In the year 6370 (862) the Varangians were driven out beyond the sea, and were not given tribute to them, and they began to rule themselves, and there was no one among of truth, and generation rose up against generation, and they had strife, and began to fight with each other. And they said to themselves: "Let us look for a prince who would rule over us and judge according to right". And they went overseas to the Varangians, to the Rus. Those Varangians were called Rus, just as others are called Swedes, and others Normans and Englishmen, and also some Gotlanders, - that's how it is these. The Chud, Slovenes, Krivichi and Ves said to the Rus: "The land ours is great and abundant, but there is no order in it. Come to reign and rule over us." And three brothers were chosen with their families, and took with them all of Rus', and came, and the eldest, Rurik, sat in Novgorod, and the other, Sineus, Beloozero, and the third, Truvor, is in Izborsk. And from those The Varangians called the Russian land. The Novgorodians were the same people from the Varangian clan, and before that they were Slovenes. Through two years later Sineus and his brother Truvor died. And he accepted Rurik alone had all the power, and began to distribute cities among his men - Polotsk to one, Rostov to another, Beloozero to another. The Varangians in these cities are finders, and the indigenous the population in Novgorod was Slovene, in Polotsk - Krivichi, in Rostov - Merya, in Beloozero - Ves, in Murom - Muroma, and Rurik ruled over all of them. And he had two husbands, not his relatives, but boyars, asked for leave They went to Constantinople with their family. And they set off along the Dnieper, and when they sailed past, they saw a small mountain city. And they asked: "Whose town is this?" They answered: "There were three brothers - Kiy, Shchek and Khoryv, who built this town and perished, and we are sitting here, their descendants, and we pay tribute to the Khazars." Askold and Dir remained in this city, gathered many Varangians and

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began to own the land of the Polyans. Rurik reigned in Novgorod."

This is how the calling is described in the Tale of Bygone Years Varangian: the official beginning of Russian statehood is counted from him, but we will only turn to that part of the message that is directly related to the topic under consideration

“And he had two husbands, not his relatives, but boyars"

The fact that there are no family ties is emphasized between Askold, Dir and Rurik.

"and they asked for permission to go to Constantinople with their family"

The expression “they asked for leave to go to Constantinople with their "Rodom" accurately conveys the tense situation that arose among the Varangian Rus when they accepted power over the union of tribes. Rurik faced the difficult task of settling in new vast territories and establishing firm power there. Of course, the Varangian prince had to rely on his comrades, which included the "boyars" Askold and

Dir - and yet he granted their request.

Obviously, the Varangians had long-standing relations with the Greeks - in any case, Askold and Dir had no doubts about it. that they will find “work” for themselves in Constantinople. Here is the story the chronicler corresponds to historical evidence that the Varangians were the name given to the warriors of the personal guard Byzantine Emperor, although the first mention of The service of the Varangians in Constantinople dates back to 937.

It is also quite understandable that Askold and Dir went to Constantinople “with their family” – that is, with with their families, and therefore intended to stay there.

“And they set off along the Dnieper, and when they sailed past, then saw a small town on the mountain. And they asked: “Whose is this? “town?” They answered: “There were three brothers - Kiy, Shchek, and Khoriv, who built this town and perished, and we, their descendants, sit here and pay tribute to the Khazars.”

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It is clear that Kyiv is meant, about the existence which, it turns out, Askold and Dir did not know, although they were heading to Constantinople along the well-known route “from the Varangians to the Greeks.” However, Askold and Dir were warriors, not merchants. But it turns out that Askold and Dir did not know about the Khazars, and that the Khazar Khaganate was the largest state in Eastern Europe, with a large combat-ready army. Otherwise, how can one explain that two unknown

the Varangians declare themselves masters of the land subject to the Khazars a city located on a major trade route, and one from the regions of which was called "Kozare"? This situation looks so absurd that even Nikolai Karamzin was forced to react to it:

“It is incredible that the Khazars, who took tribute from Kiev, voluntarily ceded it to the Varangians, although the Chronicle is silent about the military affairs of Askold and Dir in the countries Dneprovskikh: weapons, without a doubt, decided who would command the peace-loving Polyany”107.

Of course, there is no information about the wars between the Khazars and Askold and Dir for possession of the city of Kyiv. no and could not be (“…the chronicler is silent about the military deeds of Askold and Dir in the Dnieper countries…”), so Karamzin’s conclusion – “weapons undoubtedly decided who would command *the ‘peace-loving Polyany’”* – is forced, but unfounded.

“Askold and Dir remained in this city and gathered “they had many Varangians and began to own the land of the Polyans.”

Here the message “they gathered many Varangians” is also questionable, especially if we consider it from as follows:

“In the year 866, Askold and Dir went to war against the Greeks and came to them in the 14th year of Michael's reign. The king at that time he was on a campaign against the Hagarenes, and had already reached Black River, when the eparch sent him news that Rus' goes on a campaign against Constantinople, and the king returned.

[107] Karamzin N. M. History of the Russian State: St. Petersburg. Vol. 1. Ch. 4

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These same ones entered the Court, a multitude of Christians killed and besieged Constantinople with two hundred ships. The Tsar He entered the city with difficulty and prayed all night with Patriarch Photius in the Church of the Holy Mother of God in Blachernae, and they carried out the divine robe of the saint with songs. of the Virgin Mary, and they wetted her hem in the sea. At that time, silence, and the sea was calm, but then suddenly a storm with wind arose, and again huge waves arose, scattered the ships of the godless Russians, and washed them up to the shore, and it broke so that few of them managed to avoid this trouble and return home"108.

As we see, in the chronicle story about subordination Askold and Dir of Kyiv present the Varangian Rus as a very numerous people. It turns out that they have sufficient forces both to develop new lands and to successfully confront the Khazars, and already four years after the reign in Kyiv, so much so seriously threatened Byzantium, so that the Byzantine emperor was forced to “return from the campaign against the Hagarenes.”

Could it be that there were so many of them, living in Scandinavia not in such ancient times? people, history has not preserved a single mention?

2

"PVL" leaves no doubt about the Varangian origin of Askold and Dir, but they also did not escape the attempts of Russian historians to transform them into Slavs, and such attempts are called "convincing":

“In the year 862, the Kyiv princes in the “Tale of Bygone Years” are named as Askold and Dir, who, allegedly, were originally Rurik’s boyars, but asked him for permission to go on a campaign against Constantinople and along the way took possession of Kiev. This version, which is widely circulated in foreign literature, is convincingly rejected also by A. A. Shakhmatov. Analysis of chronicle news

[108] M. N. Tikhomirov. Russian Chronicle. M. 1979. p. 55.

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led him to the conclusion that these princes of the 9th century were the descendants of Kiy, the last representatives of the local Kievan dynasty. Later, similar conclusions were reached B. A. Rybakov, M. N. Tikhomirov and other researchers who confirmed their findings with evidence Polish chronicler Jan Dlugosz, who wrote that "After the death of Kyi, Shchek and Khoryv, the successors direct line, their sons and nephews dominated the Russians for many years until the succession passed to two brothers - Askold and Dir." A similar chronicle tradition was reflected in the "Kiev Synopsis". The brothers apparently reigned in different time. Dira mentions Al-Masudi, but his information are based on earlier sources. According to Al-Masudi, Dir, the most distinguished of the Slavs princes, owned many cities and vast territories, Muslims came to his capital

merchants. Much more information has been preserved about Askold. Fragmentary records of the Nikon Chronicle, taken from some more ancient ones that have not survived up to our time sources, represent it as a major statesman who was involved in not only the country's internal affairs, but also international ones. This is evidenced by his campaigns against Constantinople, Pechenegs, Volga Bulgarians. The campaign of Russian squads received a particularly large resonance 866 to Constantinople. Despite the relative failure109, it played a decisive role in establishing the international position of Kievan Rus'110.

But if Askold and Dir were descendants of the Polyan princes who ruled Kiev as a result of "continuous succession," then why did the chronicler use the words of the Byzantines?

[109] "It scattered the ships of the godless Russians, washed them ashore, and broke them so that few of them managed to escape this disaster and return home."

[110] P. Tolochko. Ancient Rus. Scientific thought.K.1987.

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111 calls them "Rus" and "godless Russians" - after all the lands around Kiev received the name "Rus" only after the arrival of the Varangians there, and therefore, the first Rus (if soon Askold and Dir - Polyan princes), who stepped Oleg was on this land in 882?

And in this regard, I would like to remind you of what is already known: According to the Laurentian manuscript, the dialogue between Askold and Dir with the Kievans looks somewhat different:

"And he went along the Dnieper, and as he passed by he saw woe to the city. And they asked and asked: "Whose city is this?" And they answered: "There were three brothers: Kiy, Shchek, Khoryb, who made the city, and perished, and we sit, paying tribute to their tribe, the Khazars."

Let's agree that between the "Ipatiev" meaning of the passage *"and we, their descendants, sit here and pay tribute Khazars"* and "Laurentian" - *"we sit, pay tribute to their kind, the Khazars"* - there is a significant difference. According to According to the Ipatiev copy of the Tale of Bygone Years, the founders of Kyiv and the Kievans were of the same (Polyan) clan-tribe, and according to the Laurentian copy, they were Kiy, Shchek and Khoryv. Khazars, who had no ethnic connection with the Polyans. But in neither case was the fact of paying tribute The Khazars are not denied by the Kievans.

Disagreement with the Slavic affiliation of Askold and Dir must be expressed already because their names not of Slavic origin:

"A number of scholars, including Professor M. I. Artamonov, note that the names of the mythical brothers do not bear any signs of Slavic affiliation."[112] Understanding this, but passionately wanting

to see in the "boyars Rurik" Slavs, Boris Rybakov suggested reading them names as a single entity - Oskoldir, linking it with the name of the river Oskol and the tribe of Skolots living on its banks, whom the academician classified as Slavs. But

[111] The chronicler certainly used a Byzantine source.
[112] Wikipedia. Cue.

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Askold is quite independent and former enough
a name common among the peoples of the European North
own:

"The name As (the feminine form of Asa) became a common personal name in Scandinavia. Several Norwegian princesses in the ninth and tenth centuries bore the name

Asa. And the syllable "as" was used in the formation of such male names such as Asmund, Askold, etc."113.

But if we still agree that Askold and
Dir - the Slavs, the legal rulers of Kyiv, who inherited "in a direct line" from Kiy, Shek and Khoryv, then the chronicle story about their Varangian origin and possession of Kiev, it turns out, is another "adaptation" of Nestor. And the fact of the peaceful transfer of power in Kyiv from
the Khazars to the Varangians, which surprised even N. Karamzin, suggests the idea that the actions between the two were agreed upon, that is, Askold and Dir represented the elite of Tauric Rus and ruled Kiev on behalf of the Khazar Khaganate - more precisely, the "Radania-Rus" union, in which military security functions were carried out
Rus'.

[113] G. V. Vernadsky. Ancient Rus'. Agraf. M. 1997. p. 283

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White swan

In the introduction to the "PVL" the chronicler, telling about the founding of the city of Kyiv, names four participants of this event: three brothers - Kiy, Shchek, Khoryv and their sister Lybed:

"The Polyans lived separately in those days and were governed by their own clans; for even before that brotherhood (about which (the speech will be further) there were already Polyane, and they all lived in their own clans in their own places, and each managed independently. And there were three brothers: one named Kiy, another - Schek and the third - Khoryv, and their sister - Lybed. Kiy sat on the mountain, where now the Borichev rise, and Schek sat on the mountain that is now called Shchekovitsa, and Horeb on the third mountain, which was called by his name Horivitsa. And they built a city in honor of their eldest. brother, and they called it Kyiv. There was a forest and pine forest around the city. great, and they caught animals there, and those men were wise and meaningful, and they were called polyana, from which polyana and to this day in Kyiv."

From what the chronicler told in the given passage- what follows:

- The founders of Kyiv belonged to the Slavic to the Polyan family who lived in this area;

- In the name of the mountain on which the elder brother "sat" Kiy, his name has not been preserved, but he has reached our days *"Borichev Rise"* indicates its exact location. "Borichev Rise is a road leading from the bank of the Dnieper to the top of the mountain;

- "Sister Lybed" did not have her own property, but in in this area there is a river called Lybed114 *(In 968 the Pechenegs retreated from the city, and it was impossible it was time to water the horse: the Pechenegs were standing on the Lybed").*

[114] Currently enclosed in underground pipes.

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2

The problem with The Tale of Bygone Years is that it:

1. Begins the history of Russian statehood "from the Varangians", that is, from the northwest, not from the southeast Europe, but *"The chronicle included a translation of some Scandinavian tale about the activities of Rurik, and the Novgorodian, who did not know Swedish well, accepted the traditional the king's entourage for the names of his brothers. The reliability of the legend and, in particular, its geographical part, is low"*[115].

2. Considers the ancient Rus to be Slavs, but *"As it is now it has been established that the Slavs were not natives of the Eastern Europe, and penetrated into it in the 8th century, settling the Dnieper region and the Lake Ilmen basin. Before the Slavic invasion this territory was inhabited by the Rus, an ethnic group that was by no means Slavic"*[116].

The main document of Russian history describes real, but fragmentary, taken from various sources, events that the chronicler failed to (or he was not allowed) to present it as a convincing historical sequence.

A logical premise for further reasoning should be the fact that the city of Kyiv was preceded the trading post-fortress of Sambat, which Nestor did not mention he might not have known, but he deliberately (or was forced to) keep silent:

"A trading and perhaps a customs point near the Kyiv Heights existed long before the construction The cue of the "city" that received his name... The idea has already been expressed: is the name of the Kyiv fortress Sambat an ancient name of a trading post that approached the Dnieper itself? The etymology of the word is not clear"[117].

[115] B. N. Rybakov. Kievan Rus and Russian Principalities. Science. M 1982. p. 298

[116] L. N. Gumilev. Ancient Rus' and the Great Steppe. Mysl. M. 1989. p. 32.

[117] B. A. Rybakov. Comp. p. 100.

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The location of trade and customs points is determined, as is well known, by clear requirements: proximity to the trade route (here, to the berth of merchant ships) and protection from possible attacks. This
the hill closest to the river met the requirements
(mountain), to which the road led from the bank of the Dnieper - "Borichev rise". Therefore, it is most likely that it was
On this mountain the city began: a trading post - a fortress called Sambat.

Russian historians and linguists were eager to
derive the name "Sambat" from the Slavic languages, but
These unsuccessful attempts by academician Boris Rybakov were forced to conclude with the conclusion: *“The etymology of the word not "clear."*

It is now considered proven that the name "Sambat" is based on the Jewish "Shabbat" - Saturday, and sufficient evidence has been provided that the founders of the Sambat fortress in the Middle Dnieper region were Jewish merchants and Russian warriors who collaborated in the Early Middle Ages in a trade and military alliance.

"Radania-Rus".

3

But let's get back to the names.

The names Kiy, Shek, Khoryv are certainly not Slavic, and attempts to “Slavicize” them have long been recognized as far-fetched, but there is a high probability that we are not dealing with
with the names of the city's founders, given to them at birth, but with their nicknames118. The deeds of many historical figures were preserved in memory rather thanks to their nicknames than their names, for example: Friedrich
Barbarossa, Ivan the Terrible, Lubavitcher Rebbe.

[118] A nickname is an additional name given to a person by people around him in accordance with his characteristic feature, as well as his profession, a circumstance accompanying his life, or by some analogy. Wikipedia

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Cue

The origin of the nickname "cue" also received
explanation in the chapter “Kii and Shabbat”: it was worn by Russian warriors.

Cheeks

This word has the meaning of "thorn, spike" in Hebrew. The most common version of the origin of this nickname connects it with the tribe of Dan, on the banner
which was depicted a serpent. *"He*

will be given as a serpent on the road, a viper on the path, that stings the horse's heels, and its rider falls backwards"119. This

refers to the associative similarity of a thorn and a spike with a snake's sting. But the nickname "Cheeks" could
call a person or overly demanding of
to himself and to others, or a caustic wit.

Prohibition

This was the name of the biblical mountain on which the Lord first appeared to Moses in a fireproof thorn bush. But the following interpretation is also possible: the word "Horeb" in Hebrew means "winter" - such a nickname could be used to distinguish a cold-blooded person.

Lybed

The name “sister” should be given special attention, since it contradicts what has been said above:

This word is present in all Slavic languages and is quite

could have been a female name, but Cheek's sister and Khoriva Slavyanka Lybed could not have been.

Let's pay attention to the important detail that in the same "The Tale of Bygone Years", but in more detail (according to years) the narrative does not say that Kiy, Shek and
The Khoryb lived here before the founding of Kyiv, as did
that the new city was named after the elder brother. Their sister Lybed is not mentioned at all:

[119] Genesis 49:16–17

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Under 862 *“And he had two husbands, not his relatives, but boyars, and they asked permission to go to Constantinople with their own kind. And they set off along the Dnieper, and when they sailed past, they saw a small town on the mountain. And they asked: “Whose town is this?” They answered: “There were three brothers - Kiy, Shchek and Khoryv, who built the town and these disappeared, and we, their descendants, sit here and pay tribute to the Khazars.” Askold and Dir remained in this city, gathered many Varangians and began to rule the land of the Polyans. Rurik reigned in Novgorod."*

But here's what's remarkable: linguists don't count the name Lybed is Slavic:

“The origin (Lybed) from lebed is incredible, contrary to Potebna (RFV 1, 75)… An Old Russian proper name of feminine gender, possibly from the Old Scandinavian Ulfheiðr (f.) - a proper name, like Rogned - from

Old Norse. Ragnheiðr?»120

But if the authoritative M. Fasmer, denying the Slavic origin of the name Lybed, considered it possible to connect this name with the Scandinavian languages, then the connection Lybedy with Hebrew is even more likely: it means Hebrew root "lav(b)an" - "white" (white swan).

Turning to Fasmer's dictionary, we find support this assumption: “the Russian name of the plant “le-bed” most likely comes from the white rash on the leaves and is related to the word “swan”.

The most common color of lavender flowers (lavender) - white. One of the favorite trees of Russian folklore is the birch. This is a deciduous tree with a white bark and heart-shaped leaves in Hebrew is called "livna" (white).

There is no doubt that among the founders and first inhabitants of the Sambat fortress there were also women, and the name of the most

[120] Etymological dictionary of the Russian language. - M.: Progress M. R. Fasmer 1964-1973

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influential and significant, probably sounded like Laba, then transcribed by the Slavs into Lybed.

However, it should be noted that the origin ancient hydronyms are usually not associated with names people, but either with the very concept of “water”, or with some features of the reservoir.

5

The discrepancies in the reports of the same event are too “obvious” and are unlikely to be the result of a simple oversight by the chronicler, who forgot about "Lybed".

But let us assume that the monk of the Pechersk Monastery Nestor (undoubtedly not chosen by chance from others to reconstruct the history of the formation of Kyiv Rus) used the same principle as the author of the 10th chapter of Genesis (Table of Nations), in which the names countries are associated with the names of Noah's descendants. That is, for Nestor's existing names: Kyiv, Shchekovitsa, Khorevitsa, Lybid became the basis for the chronicle story about the foundation of Kyiv. But Nestor, who knew about the "Kyiv fortress called Sambatas", and understanding much more than he was allowed to write about, considered for the best Lybed do not mention further.

I am fully aware that the discussions regarding Lybed are only a version, but the ethnic affiliation of Kiy, Shchek and Khoryv is beyond doubt.

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"Kiev letter"

"In 1896, a significant number of ancient books were transferred from the repository of ancient books / geniza/ in the Egyptian city of Fustat to Cambridge University manuscripts written in Hebrew. Among others there there was one that attracted the particular interest of the American scholar Norman Golb and was later given the name "Kiev Letter". "Kiev Letter" is a piece of thin parchment measuring 22.5 cm long and 14.4 cm wide at its widest point… The entire text, with the exception of one word in the last line, is written in square Hebrew

font, apparently with a broad-tipped pen. The writing is professional, not amateurish or careless. Each letter is clearly legible… The text itself is a letter of recommendation written by representatives of the Jewish

communities for their unfortunate fellow believer"121.

By the time the letter was written, Kyiv was already well known as a capital city. There was still a coastal part of the Sambat fortress. The said letter, called "Kyiv", has aroused great interest among historians, since the very fact of its existence complements the history of both Kyiv itself and the state of Kievan Rus.

Below is a translation by Norman Golb. the specified letter, in which the line number corresponds to the line number of the original:

"1. He who is first among the chief, he who steals shen with the diadem "Final and First".

2. one who hears a whispering voice and listens loud speech and tongue - let him keep them

[121] Norman Globe and Omeljan Pritsak. Khazar-Jewish Documents of the 10th Century. Moscow-Jerusalem.1997.ss.19–21.

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3. as the apple of / his eye/ and will allow them to live, flying high, like Nachshon, as the first

4. to people of truth, despising profit, giving love and kindness, representing charity,

5. guardians of salvation, whose bread is always available to every wanderer and passerby,

6. holy communities scattered throughout all corners / peace/: let there be will

7. Lords of the World / peace/ give them the opportunity live as a crown of peace / tranquility/! Now, our princes and gentlemen,

8. We, the community of Kyiv, / hereby/ inform you about the work- in the case of this / man/ Mar Yaakov ben R.

9. Chanukah, the son of / good people/. He was the one who gives, and not to those who

10. takes, until the time when a cruel fate was predetermined for him, and his brother went and took the day- them

11. among the Gentiles: this / man/ Jacob became a surety- reader. His brother was walking along the road, and then they came

12. robbers who killed him and took his money. Then the creditors came

13. / and/ they took this / man/ Jacob, they put iron chains on his neck

14. and shackles on his feet. He remained in this position for a whole year /…and after…/

15. We vouched for him. We paid 60 / coins/ and now

16. There were 40 coins left. So we sent it by to the holy communities,

17. that they may show mercy to him. And now, our lords, lift up your eyes to heaven.

18. and act in accordance with your good custom, you who know how great virtue is

19. alms, how mercy delivers people from death. But we are not the ones who warn,

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20. And those who remind, and there will be mercy for you before the Master, your God.

21. You will eat of it in this world, and its presence will remain for the world to come.

22. Just be strong and have the courage of goodness, and do not throw away our words

23. behind your back, and may the Almighty bless you you, and will rebuild Jerusalem in your days,

24. and will save you and also us. A/ min! A/ min! A/ min! / b-k-z/ 25.

Abraham Parnassus /…/ el bar M-n-s Reuven bar

26. Guest-ta on Kibr-r Cohen Samson

27. Judah, nicknamed Sor-t-a Hanukkah bar Moses

28. K-o-f-in bar Joseph M-n-r bar Samuel Cohen

29. Judah has Isaac Levi has Sinai has Samuel

30. Isaac Parnassus.

/ in runic script/ hokurüm "I have read this"»122

2

I propose to consider it from the standpoint of everyday logic the very possibility of implementing the letter contained requests for financial assistance to its bearer.

It is said that Yaakov bar Chanuka was put into debtors' prison for a known reason. His condition from there release is the payment of 100 coins (the amount of 100 coins was equivalent to 100 grams of gold)123. The Jews of the community, of which the aforementioned Yaakov bar Hanuka was a member, decided to help their fellow believer and collected 60 coins for his ransom, falling short of the required amount by 40.

However, it is quite clear that by interceding for Yaakov bar Hanukkah, the Jews of the Kyiv community became his guarantors - after all, to free their protégés from under

[122] N. Golb and O. Pritsak. Collected Works, pp. 30–31.

123 Ibid. p.22.

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the collecting authority could agree only after receiving from the community the corresponding obligations to return the remaining 40 coins of the debt. And what guarantees in receiving the debt could the

the community, having sent the debtor on a long and dangerous journey (I remind you that his brother was robbed and killed by robbers)
the purpose of collecting the missing coins? Let's assume that Jacob
The Hanukkah bar finally went beyond Kyiv, having in its hands a letter signed by respected people with a request
about assistance, but what about from a purely organizational point of view? in view of the fact that the debt should have been repaid?

Arriving in a city where there was a Jewish community (and there were Jewish communities in almost all large cities), the petitioner presented the letter to the elders and waited.
decisions, namely: what is the amount of assistance desired
will be provided. For if the Jews of Kyiv were not able
add another 40 coins to the collected 60, then who knew where and when the petitioner would collect the required amount?

And this is where the question arises: how was it conducted?
accounting of donations - after all without such an accounting specified
the letter was transformed, in modern terms, into
source of unearned income, since the bearer
messages could receive much more money than he should have. Neither the authors of such appeals nor the addressees could fail to understand this and should have provided measures to prevent fraud. Such measures

There are two possible ones:

- or keep records of the money received by the applicant as it progresses,

- or seek help from only one specific community...

Let's agree that the first option is absolutely unrealistic due to the many difficulties associated with it. Obviously, the second option took place, that is, they only turned to a specific community for help.

And this is what turns out: line “8” of the letter in question should be understood as it was immediately

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understood by Professor N. Golb: *“we inform you, the community of Kiev”124,* and not *“we, the community of Kiev, / by this/ inform you”.* N. Golb explains his decision to “reverse” the meaning of what was written by the fact that he relied on the general meaning of the letter and decided that *“the controversial proposal “willy-nilly it must be translated* like this”125.

Alas, this is far from the only case when we have to state something “involuntary”, even if it is not depending on the desire of the researcher, the solution to the problem, but then appearing as an argument in the works of historians. So in this case the letter should be called “Kievskiy” not because it was written in Kyiv, but because it was addressed specifically to the Kyiv Jewish community, and the proof of this is in the very letter.

I note that the first signature belongs to a person, next to whose name there is a definition indicating his special position and services to the community - “parnas”126, which means “an official appointed to care for community property and members of the community." The title "parnassus" was widely used in the Middle Ages to designate those who provided financial assistance to the Jewish community by contributing to charitable foundations, the construction and repair of synagogues etc. [127]

The following are signatures without any clarification the positions of their owners, but the last signature also has a determinant similar to the first signature, then there is "parnas". But why are the names of the respected members of the community separated: Avraham parnas is the initial signature, and Isaac parnas is the last: after all, bureaucratic rules tell us that the signatures of both "parnas"

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[124] N. Golb and O. Pritsak. Works cited, p.21.

125 Ibid. p.21.

[126] "Parnassus" /plural "parnassim"/ is a verbal noun of the from the Rita verb "leparnes" - "to feed, to provide food."

[127] N. Golb and O. Pritsak. Op. cit. p. 43.

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as the most respected people should stand first. This rule is observed in relation to "Parnassus
Abraham" and for some reason is broken in relation to "parnas Isaac". But there is one

detail that is impossible not to notice: on the original letter: "The name of Isaac Parnas is obviously written in his own hand"128. And

here the word "obviously" should be taken not simply
as an introductory word, but reflecting what is striking in
eyes the circumstance that the signature of Isaac Parnas differs from the text of the letter both in the shape of the letters and their size129, or, more simply put, the handwriting of Isaac Parnas is completely differs from the handwriting of the person who wrote the letter130. And this "obvious" (visible to the eye) fact closes the logical chain of all previous reasoning regarding
observance of bureaucratic norms by the authors of the "Kiev Letter". In other words, the explanation for why, unlike other community members, Isaac Parnas signed his own hand at the end of the letter is that
the said Isaac was not a member of the community of intercessors, we not known, but belonged to another - who received a petition for help for Yaakov bar Hanukkah. That is, Isaac
Parnas belonged to the Kyiv Jewish community,
in relation to which “the Kiev letter was “incoming” and not “outgoing”, which should be considered as
evidence of the reality of the message.

3

The question naturally arises: if the letter was addressed to The Kyiv community, that is, Kyiv was the only and final destination of the letter, then how did it end up

128 Ibid. p.23.

129 Ibid. p.23.

130 Ibid. Illustrations. "Kiev Letter". Photograph in X-rays
rays.

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in the genizah of the Fustat synagogue? This question is answered by N. Golb himself:

"Therefore, there was a high probability that all the texts of the Khazar correspondence in the form of fragmentary fragments were preserved between the 13th and 16th centuries in the Cairo Geniza or other repositories old Jewish manuscripts of this city"131.

It follows that if the correspondence of Hasdai ibn Shaprut from Cordoba with the king of the Khazars was found in Cairo Khaganate by Joseph ("Shekhter's Text"), then why is there not could it have been the "Kiev letter"?

And finally:

"The proposed text is obviously the earliest document containing a mention of the name "Kyiv""132.

131 N. Golb and O. Pritsak. Collected Works, pp. 102–103.

132 Ibid. p.36.

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Jewish Gate

Once again we turn to the “Kiev Letter” - or rather, not to the letter itself133, but only to one of the many commentaries on it, belonging to

to the famous American Turkologist and media expert of Ukrainian origin Omelyan Pritsak:

“In the 10th century, Kyiv consisted of three clearly separated geographical components: Gora (Kiya hill), Kopy-rev end and Podol... The Old Russian word “end” had specific meaning in relation to the cities of early medieval Eastern Europe. It denoted a self-governing ethnic community… in Kyiv the original ethnic community was called Kopyr. This name is of non-Slavic origin and, as far as I know, no one has attempted to decipher it

its etymology... "Kopyr" comes from the word "Ka-pyr" - an early version of the name Kavar (Kabar) Ka-byr... This etymology confirms the fact that the inner city of Kyiv was originally populated by the Khazar Kavars (Kapyrs)… Kopyrev's end had in the 12th century two gates. The Podolsk gates connected it with Podol, a commercial and industrial suburb.

The “Jewish” (Jewish) gate connected the “city Yaroslav” (princely Kyiv after 1036 grew out of old citadel) with Kopyrevo end. Western and the southern regions of the rich Kopyrevo end were still called “Zhidov” (“Jews” or “Jews”) in the 11th–12th centuries. This the name clearly indicates that the Kyiv Kavars (Kopyry) professed Judaism. This confirms the connection of Kopyry with Kiev and Judaism.

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133 See N. Golb. O. Pritsak. Khazar-Jewish documents of the 10th century. Gesharim. M. 1997.

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In 945, the Varangian members of Igor's retinue, Christians, confirmed the treaty with the Byzantine Empire in Cathedral Church of St. Elijah, located somewhere in the commercial suburb of Kyiv on Podil. According to the "Tale bygone years" this church was located "Above "by the stream (Pochaina) in the vicinity (end) of Pasynchei beseda and (area) of Kozare". Use of the politonym Kozare needs no explanation"134.

Thus, from the given passage it follows that Kopyrev konts received his name from the word "kopyr", which was the result of a number of phonetic transformations: kabyr - kabar - kavar - kapyr and, finally, kopyr. This is the opinion of O. Pritsak.

However, in the combination "Kopyrev end" – "Zhidovskie gate" there is an obvious contradiction: why were the gates leading to the territory where the Kavars lived called "Jewish"? O. Pritsak resolves this contradiction by pointing out that the word "Jewish" should be understood as a form of religion, not an ethnonym, that is, the Kavars (kopyri) professed Judaism - hence the name of the gate. But why are the Khazar kavars (kapyri) opposed to the Khazars? Trying to justify his version, O. Pritsak asserts the primacy of the Kavars over the Khazars in Kyiv:

"in Kyiv the original ethnic community was called Kopyr";

"This etymology confirms the fact that The inner city of Kyiv was originally populated by Khazar Kavars (Kapyrs).

But the Kovars, regarding their residence in Kiev, are not mentioned anywhere by anyone, and Judaism is Kavar O. Pritsak derives it "from the opposite" – from the "naming", linking the Zhidovskie (Jewish Gate) with Kopyre- with your end:

134 Ibid. p. 79.

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"This name clearly indicates that the Kyiv
The Kavars (Kopyrs) professed Judaism. Thus
The connection between the Kovars and Kyiv and Judaism is confirmed."

But even if the Kavars were Jews, they were in no way could imprint their national name in the title
Kyiv "ends":

"Let it be known that the so-called swindlers came from the Khazar clan. It so happened that a rebellion broke out among them against their authority, and when an internecine war broke out, this former authority of theirs [still] won the victory. Some of them were killed, others, having fled, came and settled together with the Turks in the land of the Pachinakites, became friends with each other and began to be called Kavars"135. The

said *"uprising against their authority, and when civil war broke out"* happened at the beginning of the 9th century - this means that before that time the Kavars "were from the clan
"Khazars" were called by another name, and then, having become enemies Khazars, could not have been in Kyiv. Therefore, the origin of the definition "Kopyrev end" with the Kavars
not related.

But if we superimpose the chronicle reports about the Kopyrevo end, the Jewish gates and about those who lived in Kyiv Khazars on the fact of the existence in Kyiv already in the first half of the 10th century of a large Jewish community (which follows from the very fact of the existence of the "Kyiv letter"), then all the revealed contradictions will be explained. However, first let us make a small clarification concerning the reasons for the formation of cities in ancient times - the main ones are two:

- the city began as a trading center at the intersection of trade routes: at first, parking places, warehouses, and piers were arranged - people flocked here representatives of various professions: carpenters, blacksmiths, shipbuilders and others who settled here and for

135 Constantine Porphyrogenitus "On the Governance of the Empire."

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for whom the growing settlement was the main source of existence;

- the city began as a princely domain, that is, as the prince's residence, around which the retinue, servants, etc. settled. Kyiv was a classic example of the first option, since it was founded precisely as a trading center. It is known that the first name of Kyiv is Sambat, and this The toponym (already noted) is based on the Hebrew word “Shabbat”.

Therefore, the logic is this: if the name “before Kiev” was based on a Hebrew root, then other names individual parts of the city could also have Hebrew words in their etymological basis. Over time, the trading base (fortress) of Sambat turns into a large trading city, and just as the center of the princely city was the princely palace or the castle and the adjacent square - the center a customs point and a trading square became the center of a trading city. So, in Hebrew, the language of one of the founders of Kyiv, the word “kopar” means “ransom, penalty, vira”: this was the name of the oldest, located on customs office in Kyiv, belonging to Jewish to the Radanite merchants. And it immediately becomes clear why the gates leading to the customs (kopar) were called Jewish: here “Jewish” is an ethnonym indicating the nationality of those who lived behind the mentioned gates.

All other representatives of the Khazar Khaganate (of which the Jewish people were legally citizens) merchants) lived at the other "end" of Kyiv, which was called "Kozare". The presence of a customs point in Kyiv testifies to its status as a major trading city.

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Ivanovo spelling

In the Tale of Bygone Years a significant place is devoted to reports of wars between the Rus and the Greeks; in one of them (under 912) "Ivan's writing" is mentioned. What the chronicler understood by this definition - remained unclear.

In 912, military actions between the Rus and the Greeks there was none, but since the previous campaign (in 907) ended only with an oral agreement, then

"In the year 6420 (912). Oleg sent his men to conclude peace and establish an agreement between the Greeks and Russians, saying: "A copy of the treaty concluded under the same tsars Leo and Alexander. We are from the family Russian - Karla, Inegeld, Farlaf, Veremud, Rulav, Gudy, Ruald, Karn, Frelav, Ruar, Aktevu, Truan, Li-dul, Fost, Stemid - sent by Oleg, the great "Russian prince."

It must be understood that Oleg decided to legitimize the previous agreements (list of treaties) with the Greeks, turning them into an official written document:

"As a sign of the strength and immutability that must be between you, Christians, and the Russians, peaceful We created this agreement with Ivanov's writing on two charters - your Tsar's and your own hand - they sealed it with an oath, the honest cross lying before them and the holy consubstantial trinity of the one true God yours and gave it to our ambassadors. We swore to your king, appointed by God, as a divine creation, according to our faith and custom, not to violate us and to no one from our country, not one of the established heads of the peace treaty and friendship. And this writing gave it to your kings for approval, so that the treaty This became the basis for approval and certification

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the world that exists between us. The month of September 2, indiction 15, in the year from the creation of the world 6420."

So, under the year 912 the chronicle reports the presence of the Rus writing, which is called "Ivanov writing-

treatment":

"We created this peace treaty with Ivanov
by writing on two charters - your Tsar's and your own
"put it on."

The Greeks certainly did not have a definition of “Ivan’s spelling” as applied to their language, but the Rus and Polyans
there was no writing at all. In addition, at the time
At the time of the creation of the treaty, the Rus and Polyans were pagans, and it was still a long time before they had a biblical
the name Ivan and its derivative phrases. All
Today, the assumptions made about what should be understood by “Ivanov’s writing” are unconvincing.
telny.

"The Tale of Bygone Years" is therefore "denied
trust”, that it describes real, but fragmentary events taken from various sources, which the chronicler, based on some of his own or imposed

he thought about it, tried, but could not imagine how
a convincing historical sequence. More
In addition, his constructions depended in many ways on the original sources, the translations of which contained many errors. Returning to “Ivanov’s writing”,

I present my own
version of the decoding of this definition. It is very simple and comes from several premises of historical lo-
geeks:

The Rus closely cooperated with the Jews within the framework of the trading union “Radania-Rus”, which held power in the Early
In the Middle Ages, the monopoly of trade on the caravan routes between Cordoba and China. The monopoly's activities required a significant number of literate people.
and translators into various languages: among those who arrived to conclude an agreement between the Greeks and the Rus, there were also those who

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They knew the Greek language perfectly and were skilled in drafting documents.

Treaties concluded in 912 (and 945) between by the Greeks and the Rus for the Rus were written in Hebrew, since the Slavic script as a state language appeared in Kievan Rus only after the Rus adopted Christianity in 988. Nestor, restoring the described events at the beginning of the 12th century, had to deal with the Hebrew text of the treaty and its translation - now into the Slavic language.

In Hebrew the Greek language is called «ÿÿÿÿÿÿ) «yavanit). Therefore, under the pen of an inexperienced translator, the Greek language in the mentioned agreement received the title "Ivan's writing".

This is my explanation of the origin of the mysterious "Ivan's writing", based on knowledge of the existence and activity of the trading Union "Radania-Rus".

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Mandrika

1

The city of Kyiv was preceded by the Sambat fortress - this is the middle reaches of the Dnieper. But is it really true that along the entire length of the great river the Radanites (if we know that they mastered this route in ancient times) founded only one settlement? Since those ancient times when the ships of the Radanites and Rus sailed along the waters of the Dnieper, and time has erased them to this day from the face of the earth cities are much greater than small ones fortresses built not even from stone, but from wood. But if you still try to find traces merchant presence on the banks of the Dnieper, then it is necessary based on the consideration that the sought-after villages should have been created not only in places convenient and promising for direct trade, but also for ensuring the movement of trade caravans: near water sources, portages, river rapids, mountain gorges, etc. In this case, we mean the famous

Dnieper rapids - I remind you that despite all the difficulties and dangers they created, they were still overcome downstream.

Shipping traffic on the main waterway the route, called in the chronicle “from the Varangians to the Greeks,” became more and more lively over time, and guiding ships through the rapids required special training, experience and knowledge of many conditions, such as: the exact location of all existing obstacles, whirlpools, the dependence of the speed of the water flow on the time of year or

weather conditions. The

existence of a village at the beginning of the rapids, near which the ships made a mandatory stop before overcoming the dangerous section of the route, is beyond doubt.

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It was inhabited by those who knew how to navigate ships between the rocks. and those who were "in the ship business": carpenters, blacksmiths, caulkers, canvas workers. Perhaps small fairs were also held in this village.

So, the only thing left to do is take a map and determine what
It's not difficult - where was the first one along the river
Dnieper rapids (it is impossible to do this on the ground, since the rapids were flooded in the mid-30s
last century after the construction of the Zaporizhzhya dam). On old maps of the Yekaterinoslav province, it is precisely
Opposite the first threshold are two villages, now absorbed by the largest industrial center
Ukraine city of Dnepr (former Ekaterinoslav). One
one of the villages was called "Mandrikovka", the second - "Lots-
"semolina."

Local historians associate the origin of the name "Mandrikovka" with a Zaporozhian Cossack nicknamed "Mandryka" who once lived here.

(nickname) in turn comes from Ukrainian
"mandrivnik" - a traveler. But here's what's interesting and what you need to pay attention to: a similar word
does not exist in other Slavic languages, and therefore it is necessary find the reason for its peculiarity. This peculiarity is obvious - it is in the location of the village at the beginning of the Dnieper
rapids, where, as noted, lived those who professionally navigated ships through the rapids.

So, “guide” in Hebrew is “madrich (madrik)”,
plural - "madrikim".

When this word entered the Slavic language environment, it underwent a change: it acquired a middle
"n" (ma-n-drik) as a consequence of its "ease of pronunciation" (syllabic division) in Slavic phonetics, and
The villagers began to be called "mandriki" accordingly.

It is quite understandable that the definition “mandrik” becomes a household word, denoting traveling people in general, and acquires a characteristic

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Slavic language form naming a profession: “mandrik - mandrivnik”136.

That's why (I repeat) this word is unique in that
meaning that it is present only in the Ukrainian language
and it has no analogues in other Slavic languages, because it has
a special reason for its formation and is based on
Hebrew root, which is understandable, since it is
The territory of Ukraine was in the Early Middle Ages the place of the closest
contacts between Jews and Rus - the ethnic ancestors of Ukrainians.

2

Apparently, regarding the establishment of a village at the
beginning of the Dnieper rapids, the Cossack Mandrika will have to be denied
primogeniture, especially since the toponymic
rule: the origin of a toponym from a proper name is equally likely to the origin
of a proper name from a toponym. And this means that the famous Zaporozhian
Cossack, who chose the right bank as his place of residence

Dnieper opposite the first threshold, could just get
his nickname came from the area where he lived.

When, for well-known reasons, the number of merchant caravans on the
Dnieper route was significantly reduced, and with the disappearance of the
Khazar Khaganate at the end
In the 10th century, the trade monopoly “Radania-Rus” ceased
their activities, the original meaning of the word "mandriki" was forgotten.
Those who continued to perform
the functions of the "mandriks" began to be called by the understandable
international word "pilots" - hence the origin
The name of the neighboring village is Lotsmanka. But this toponym also
deserves attention:

“Pilot, ” explains the “Nautical Dictionary,” is *a Dutch word: it is the name given to a specialist in guiding ships through underwater and surface obstacles marked on a special chart called a “pilot.”*

136 For example: carpenter, stove-maker.

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However, there is no explanation as to why the map in question is called "pilotage", is not in Dutch or in the languages representatives of other maritime powers. But in Hebrew- they have the verb "leoci" - "to derive from something or from somewhere", and the verbal noun from it will give this very "navigation directions".

At the time we are interested in, the basis of the profession of those who *"guided ships through underwater and surface obstacles"* was only their personal experience. Of course, pilots did not guide ships through rapids

only ships belonging to the Radania-Rus union.

3

The argument that researchers turn to in attempts to understand the ethnic nature of Rus', are names of the Dnieper rapids, given in two versions - Slavic and Russian - by the Byzantine Emperor Constantine Porphyrogenitus in his famous treatise "On the Governance of the Empire". This in itself

This division itself suggests that the two-variant the names of the rapids existed in parallel, proving thus the ethnic difference between the Rus and the Slavs.

I consider it necessary to cite what is already known:

"Obviously, it would be a mistake, " writes the famous Ukrainian historian Mikhail Braichevsky, — *to attribute the emergence of the "Russian" nomenclature of the Dnieper rapids given by Konstantin Bagryano-rodny by the middle of the 10th century. It is undoubtedly much older and most likely dates back to the last centuries BC, when the Sarmatian hordes flooded the southern Russian steppes".*

Of course, M. Braichevsky gives a detailed analysis of Russian names of Dnieper rapids from the position of Iranian philology in comparison with Scandinavian (Germanic) - those who wish can turn to the details. But we will limit ourselves to the conclusion:

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"Consequently, the "Rus" of Constantine Porphyrogenitus is not Norman or Slavic, but Sarmatian "Rus", merging with that mysterious people of Ros, which ancient authors in recent centuries

BC is located in the southeastern corner of the East European Plain"137.

Without any exaggeration or bias, the conclusion
M. Braichevsky can be more specific: the "Rus" of Constantine Porphyrogenitus is not Norman or Slavic, but Sarmatian-Alanian "Rus".

It should be noted that Russian official historiography is skeptical about these conclusions.
Ukrainian historian M. Braichevsky, but here is the opinion
historian of the true Russian:

"So, by now we can admit that there were some tribes in the pre-Caucasian Black Sea region, not pseudonymously, but originally called Rus… that joined the general flow of invasions of the Byzantine Empire

empire and invested in the process of building the Russian state"138.

3

An analysis of the origin of the name "Mandrikovka" led to the conclusion that during the Early Middle Ages
in a village located at the beginning of the Dnieper cataracts
gov, lived those who served and led trade and other caravans through the natural dangerous obstacle, and
also various kinds of travelers.

In the toponym "Mandrikovka" we also received evidence of the presence and activity of Jewish merchants on the Dnieper waterway, who founded here, together with the Rus, a number of settlements in ancient times.

points.

137 Ibid.

138 Kartashev A. V. History of the Russian Church. In 2 volumes. M., 2000. T. 1. P. 74.

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Let us also pay attention to the fact that in this area the same geographical names are present as in
The Volga region, where the eastern border of the Khazar Khaganate passed. Let's compare:

Samara is a left tributary of the Dnieper and Samara is a left tributary of the Volga;

Sura is a right tributary of the Dnieper and Sura is a right tributary of the Volga.

Evidence of Jewish trading activities
merchants are also found far to the northwest of the Dnieper rapids, namely on the Svir River, which connects the Great Lakes - Onega and Ladoga. In its average
The Svir was also full of rapids, as evidenced by the name of the regional center Podporozhye. But
It turns out that there is another coastal area here
a village whose name is very, very indicative - Mandrogi. About the existence of Svir Mandrogi
there is such a message:

"This was sentenced by Abbot Varlam, and Fedori the elder Bogdanov's son, and all the elders of the Vazhitsky monastery with Vasily and Oleksevich, and Yakov Levontievich, and Vasily's wife with Pokinariya about
the lands of the Manuyevs and his son Thomas, about the villages of Kondrusky, and about Mandresky, and [about] Kuzaransky139) and about Tubozersky, about the Manuyev lands of his son Thomas"140.

The Svir River, connecting the two Great
lakes, was also, without a doubt, an important waterway,
and the origin of the name "mandrogi" is also associated with
radanites.

Such similarity of the names of the Svir Mandroga and the Dnieper Mandrika (Mandrikovka), located precisely at the rapids and within the merchant route "from the Varangians to

139 Let's pay attention to the names of the villages of Kuzaran (Khazaran).
140 It is not known when it was founded, but it already existed in the 14th century, which is evident from Land survey charter of 1391

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Greeks", even the most biased critic of the proposed
will not consider the reasoning to be accidental, just as the similarity of
toponyms located directly at the rapids is not accidental:

on the Dnieper - Zaporozhye, Mandrykovka;
on the Svir River - Podporozhye, Mandrogi.

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"Khazar campaign" of Svyatoslav

The "Khazar campaign" of Svyatoslav Igorevich is given great importance in Russian history. The merits of the prince see in the fact that he raised the international authority of the Kievan state, significantly improved and simplified the terms of trade with the Greeks and the Transcaspian countries, having wisely annexed the Khazar city Tmutarakan and the surrounding lands to Rus'. Such political successes became possible, of course, after military successes:

"In the year 965, Svyatoslav went to the Khazars. Having heard the Khazars came out to meet them, led by their prince The Khagan and Svyatoslav came together to fight, and Svyatoslav won the battle. Khazars and their capital, and the White Tower took. And defeated the Yasses and Kasogs."

The Khazar Khaganate was a very serious opponent. Therefore, it is a little disappointing that the chronicle reports too succinctly and vaguely about such an important event for the Russian state. Apparently, the Khazar campaign of the Rus was not so large-scale and fateful: it is known that the Khaganate still existed in the middle of the 11th century. Russian historian A.P. Novoseltsev also expresses doubts about Svyatoslav's capture of his capital Itil:

"In the editions of the Laurentian, Ipatiev and Novgorod First Chronicles, the city is called Belaya Vezha. However, in some editions of the "PVL" the article is transferred otherwise: "their city and Bela Vezha were taken"; in "Monuments of Literature of Ancient Rus" a modern translation is given: "and "I took their capital and the White Tower." The word "grad" in the Old Russian language originally meant any fortified (fenced) settlement, and then a city in general. So that in this case it is inaccurate to translate "city" as "capital". It is also historically incorrect, because the Khazar

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the capital Atil was taken by the Rus three or four years later later. In a word, “PVL” does not contain any indications the destruction of the Khazar state in 965, but only speaks of the defeat of the Khazars, their loss of Sarkel and the land of the Vyatichi, as well as of some military actions Svyatoslav in the Don and Kuban regions"141.

The chronicle tells of Svyatoslav's victory over the Jasses and the Kasogs, whose lands bordered Taman peninsula, but as for Tmutarakan, she is a chronicler is not mentioned at all. But why

does Tmutara-kan appear in Russian historiography among the Khazar cities captured by Svyatoslav, despite the absence of a chronicle or any other indication of this? And why is the word

"city" in the chronicle message was replaced by "capital"? Yes, because there is no other way to explain how Tmutarakan suddenly became part of Kyiv state, and the Taman Peninsula is declared one of the Russian principalities, given that the victory over the Khazars in a single battle and the capture of Belaya Vezha can in no way be considered a defeat of the Khazars Khaganate, whose capital, Itil, as it turned out, remained untouched.

But perhaps it is worth combining the information provided with the indisputable facts that the Azov the sea was called the Sea of Rus long before the hypothetical capture of Tmutarakan by Svyatoslav’s army, and that the territory at the mouth of the Kuban was known as the “Island of Rus”, and in the 30s kilometers north of Tmutarakan there was a city Russia, mentioned back in the 7th century.

2

Svyatoslav's Khazar campaign was dictated by the situation that had developed in South-Eastern Europe at the beginning of the second

[141] A. P. Novoseltsev. The Khazar state and its role in the history of the East. of Europe and the Caucasus. M.1990. Chapter: The Fall of the Khazar Khaganate.

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half of the 10th century, the political situation, which was largely determined by the decline of the Khazar Khaganate due to Muslim conquests, significantly

limited its trading opportunities, and therefore, the main sources of income of this state.

Prince Svyatoslav Igorevich decided that the time had come to redistribute the influence of the tribes dependent on Khazaria.
and peoples in favor of Rus'. He finally established himself in
in his decision to take away the role of the Khazar Khaganate
hegemon in Eastern Europe: it is clear that the implementation
this decision had to start from the Khaganate itself, and
then sort things out with each of his tributaries
or allies.

According to the laws of warfare of that time, it was necessary
expect Svyatoslav to rush to capture the capital
Khaganate - only in this case would victory be considered
complete. Or the Khazars had to ask for peace, agreeing to all the conditions of the victors. However,
Svyatoslav has a different goal: he is heading to Taman
peninsula, where he "defeated the Yases and Kasogs." Probably, the word "defeated" used by the chronicler should be understood in a diplomatic sense: he convinced them of the futility of the war with the Rus - in any case, there is no mention of imposing a tribute on the defeated, which the chronicler usually mentions.

There is no talk of Tmutarakan, although the subordination of such of a famous city was far from an ordinary event, and the chronicler would certainly have used the opportunity to clarify how Tmutarakan "came into the hands" of Kyiv. It is most likely that Tmutarakan

was subjugated by the Russians without the use of force, and in connection With such probability I propose a different version of the Khazar campaign: its essence is that the army of the Rus moved in the direction opposite to that described in the chronicle.

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3

Of course, the starting point of Svyatoslav's Khazar campaign has never been discussed by Russian historians - it was, of course, Kyiv. But such confidence it is precisely in relation to Svyatoslav that it is not justified - after all On his last campaign in the Balkans he set out from Taurida:

"...the patrician Kalokir, sent to the Tauroscythians... arrived in Scythia, made friends with the catarchon Taurians, seduced him with gifts and charmed him with flattering speeches.

...Having heard the words of Kalokir, Sfendeslav (thus (the name he was called by the Taurians) was unable to restrain himself their aspirations, excited by the hope of receiving wealth, seeing himself in a dream as the ruler of the country of the Misyans, he, being a brave and active man, raised war against the entire young generation of Taurians"142. And here is how the Byzantine John describes this same episode Skilitsa:

"Then Nicephorus honored the son of the Chersonesus Protevon with dignity and sent him to the ruler of Russia Svendeslav, in order to persuade him to attack the Bulgarians with promises of gifts and considerable honors"143.

Byzantine authors never call Russian the state of Russia, but only and solely - Russia, therefore in Skylitzes under Russia one must understand the city Rosiyu. In other words, Svyatoslav's near neighbor, the son of the protégé of the Kherson theme Kalakir, who convinced the prince of the Rus to start a war with the Bulgarians.

It is most likely that Svyatoslav began the Khazar campaign by taking control of the city without much effort. neighboring Tmutarakan, agreed on non-aggression with

142 Ibid. pp. 43–44.

143 Ibid. P. 121.

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Yassami and Kasogami, and then headed to Khazaria, but not, as noted, to the capital of the Khaganate, but to the White Tower (Sarkel). And here I want to draw attention to the following - this is what Svetlana Pletneva, an authoritative author of many works on the history of the Khazar Khaganate, writes about Sarkel:

"The fortress was deliberately placed at the intersection of several caravan routes, and one of its main functions was customs service. Caravans passing along the roads to the fortress stopped in it. Apparently, the attached room was intended for them. to the walls of the citadel caravanserai... Construction caravanserai and placing it in the safest and most the guarded place in the fortress speaks of the original the intended "specialization" of the fortress. It was not for nothing that Constantine Porphyrogenitus called it (translating the name Sarkel) not only the "White Fortress", but also the "White Hotel"... Thus, the Sarkel fortress, built mainly as a customs transit point at the crossroads of land roads, in the 10th century it became a trading and craft town, past which from Azov to Ships with goods sailed along the Don to the Volga and back... The assertion of many historians, based on the story of Constantine Porphyrogenitus, that the main Sarkel's function was to defend the land of the Khazars, deprived grounds, since Sarkel stood in a densely populated area, far from the borders that needed protection"144.

The information provided completely refutes the established opinion that Sarkel was a fortress that protected the western borders of the Khaganate. On Sarkel should be viewed as a structure that served primarily the commercial interests of Khazaria; the customers The fortresses had as their goal a haven for rest for merchants protected from robbery attacks

144 S. A. Pletneva. Essays on Khazar archeology. M. Bridges of Culture. 2000. p.89.

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caravans - ensuring its inaccessibility is not included
fit into their plans.

Svyatoslav did not need the Khazar Khaganate - he
There was a need for shopping centers closest to Rus'.

4

Now, after the victory at Belaya Vezha (Sarkel), which confirmed that Khazaria no longer had the same strength, Svyatoslav found out: which of the tributaries of the Khazar Khaganate would voluntarily accept the new "master", and who would have to "explain" the new situation by force. The military capabilities of the Rus' both on land and at sea were well known, so there were few who resisted the new government, but there were some: *"In the year 966. Svyatoslav defeated the Vyatichi and the tribute on*

"He laid it on them."

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Moravians

"As is now established, the Slavs were not aborigines of Eastern Europe, but penetrated into it in the 8th century, settling The Dnieper region and the Ilmen Lake basin. To the Slavic the invasion this territory was inhabited by the Rus, an ethnic group by no means Slavic"145.

If the Rus are "not a Slavic ethnic group at all," then why? a state that got its name from "non-Slavs" is called Slavic, speaks and writes in Slavic language?

It remains to be seen that in the history of education The West Slavic people of Moravia (Moravians) occupy a special place in the Russian statehood.

Let's start with the fact that Great Moravia was baptized according to the Catholic rite in 831 during the reign of Moimira I. The baptizer was the Bishop of Passau (Passau) Reginar.

Rostislav, who replaced Moimir in power, wanted to gain independence from the Bavarian priests, sent an embassy to Rome to Pope Nicholas I with a request to send mentors to train, in modern parlance, his own personnel, but was refused. Then Rostislav turned to the Byzantine Emperor Michael III with the same request. Michael did not refuse.

Rostislav, and to Moravia with the aim of preparing clergy who speak and preach in an understandable language. people's language, in 862 Cyril and Methodius were sent, and in 863, thanks to their efforts, the Slavic language appeared ABC.

Of course, in Rome they quickly realized that the activity Byzantine priests will also be missionary,

[145] L. N. Gumilev. Ancient Rus' and the Great Steppe. Mysl. M. 1989. p. 32.

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so Pope Stephen VI, realizing that Moravia was leaving
from under the influence of Rome, issued a corresponding bull:

"We were very surprised to hear that Methodius146
devoted to false doctrine, and not to edification, to enmity, and not to peace;
and if it is so, as we have heard, then we will completely reject his false
doctrine.

…Anathema for contempt of the Catholic faith will fall
on the head of him who declared it; and you and your people,
the judgment of the Holy Spirit, you will be innocent, if only you keep the faith
that he preaches without breaking.
Roman Church.

…And the stubborn and disobedient, producing enmity
and if they do not correct themselves after the first and second admonition,
we order that the temptation be cast out from the depths of the church, so
that one sick sheep does not infect the whole flock, we order that it be curbed
by our authority and driven far from your borders"147.

Svatopluk, at that time the Grand Duke of Moravia, who was already
called king, forbade the service
in the Slavic language. This decision of his is largely
degree was the result of the reluctance to spoil relations with Pope Stephen,
who skillfully flattered Svyatopolk and
who declared Methodius a perjurer.

2

There were many "stubborn and disobedient ones." The papal order to
"curb such people with our power"
and drive them far from your borders" Catholic
The priests who seized church power in Moravia zealously carried out.

"According to the direct instruction of the papal letter, which commanded
that the disobedient be driven far away

[146] Cyril died in 869, so all subsequent difficulties and persecutions
fell on Methodius' shoulders.

[147] Quoted from: Life of Saint Tsar Boris. Sofia, 1992. Appendix II. Pp. 81-96

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from the borders of Moravia, the soldiers were given orders take the exiles to different places adjacent to Istria-Danube.

…The exiles' reflections on where to now direct their path were short-lived… And so they were forced by fear to separate from each other each other and went their separate ways, by God's will, in order to enlighten a greater number of countries with the light of the Gospel.

…Be that as it may, but the necessity of separation was a new grief for the exiles, which was humbled, however, by that faith in Providence and the bright thought of the calling of confessors to serve various countries, which the author also expresses lives"148.

But the forced migration of the Moravian Slavs was repeated after a short time. Svyatopolk II and his brother Mojmir II (the next Great Prince of Moravia) civil war, which eventually led to the conquest of Moravia by the Hungarians, as Constantine Porphyrogenitus testifies:

"After the death of Svyatopolk, after one a year was spent in peace, and when discord then began and civil war, the Ugrians appeared, completely exterminated them (the sons of Svyatopolk) and conquered their country, in which they still live. The remaining people "They scattered and fled to neighboring peoples, to the Bulgarians, Turks, Croats and others"149.

Thus, the migration of the Moravian Slavs to the east at the end of the 9th and the beginning of the 10th centuries is historically attested; the countries where they settled as they moved are known. Rus is not mentioned among them, but further evidence will be given that the Moravian exiles reached the Middle Dnieper region.

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[148] Malyshevsky I. I. Saints Cyril and Methodius, the first teachers of the Slavs sky. Kyiv, 1886

149 Ibid.

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These "Moravian" events are also described in the "Tale bygone years" (under 898). But Nestor's Pope (generalizing image) appears as an ardent defender of the Thessalonian brothers and a model of church democracy: the chronicle is silent about the fact that immediately after the death of Methodius In 885, worship in the Slavic language was banned. Nestor is silent about the subsequent persecutions.
Moravian Christians, about the persecution of them, about the expulsion from native land. But judging by the names and dates given by the chronicler, he was not aware of the situation of Christians in Moravia. much more is known - that's why Nestor sets out explanations that deserve special attention
nia:

"The Apostle Paul also went to the Moravians and taught there; Illyria is also there, which the Apostle Paul reached and where the Slavs originally lived. Therefore, the teacher of the Slavs - the apostle Paul, from the same Slavs - and we, Rus; therefore, to us, Rus, teacher Pavel, since taught the Slavic people and appointed Andronicus as bishop and governor of the Slavs. And the Slavic people and the Russian is one, after all, they were called Rus from the Varangians, and before that they were Slavs; although they were called Polyans, but the speech was Slavic. They were called Polyans because they lived in the fields, and their language was common - Slavic."

Of course, this passage has been repeatedly interpreted by historians, but the most characteristic commentary on it for Russian official historical writing is
belongs to one of the main ones in the recent past
authorities on the ancient history of Russia, academician Boris Rybakov:

"The author (the chronicler) imagined the matter in such a way that only somewhere on the westernmost edge of the Slavic the lands in Illyria were taught by the Apostle Paul. And, obviously, not without the influence of this idea, another legend was created

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that Ilurik is, as it were, the ancestral home of the weak-
"Ven".

That is, according to B. Rybakov, *"the chronicler imagined the fact is* that *"another legend was created"* and that Iliria is not really, but "sort of" the ancestral homeland
Slavs, although the chronicle directly indicates its location. And here is another proposal from the academician:

"We must remove from Nestor the burden that has long weighed upon him the accusation that he allegedly located the ancestral homeland Slavs on the Danube."

As we see, Nestor, "who located the homeland of the Slavs on the Danube", and not on the Dnieper, and, undoubtedly, had for There are good reasons for this, B. Rybakov generously forgives "the accusation that weighed upon him", without ever explaining why the chronicler's statement "from the same (Danubian) Slavs – and we, Rus" is a profound misconception.

And yet, B. Rybakov, assessing the general direction of East Slavic chronicling, nevertheless noted that *"the chronicler (Russian) shows the greatest awareness in matters of the mid-9th century*

Great Moravian state, and for the 9th-10th centuries - in the affairs of the Bulgarian kingdom"150. And how can you remain silent here, if It is said: *"For them, the Moravians, the letters called Slavic literacy were first created; this same literacy is also Russians, and the Danube Bulgarians"151.*

But if *"The Apostle Paul also went to the Moravians and taught there; Illyria is also located there, to which the Apostle Paul reached where the Slavs originally lived... from those same Slavs - and we, Rus",* then what to do with the calling of the Varangian Rus led by Rurik, with Askold and Dir, who subjugated Kyiv, with Oleg, who took it from them the city and made it the capital of Rus', with Igor killed by the Drevlyans - after all, they are indisputable Scandinavians?

[150] B. A. Rybakov. Kievan Rus and Russian principalities of the XII–XIII centuries. M.Nauka.1982. UK.soch.p.133.
[151] PVL under 898

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And again Nestor, who, as they say, “suddenly” Slavized the Rus, is forced to explain: *“And the Slavic people and Russian is one, after all, they were called Rus from the Varangians, and before that they were Slavs."*

But combining these two phrases, we find a completely understandable interpretation: the Slavs - refugees from Moravia, who settled on lands belonging to the Rus, after several generations of living together became

as a result of assimilation by a single people: the descendants of the Slavic migrants living in Russia *were called Rus, and "Before there were Slavs."*

4

We have no interest in the ancient history of Moravia. only a tribute to the history of one of the peoples of Europe in general, but is conditioned by its close connection with the history of Kyiv Rus. In this regard, the following historical subsequence:

Beginning in the middle of the 9th century, a significant part of the population of Moravia, which adopted Christianity in the Orthodox form, under pressure from German Catholicism, bypassing Catholic Poland, moves to the east and finds refuge in Kyiv and its environs, which belong to the pagan Rus.

The Moravians who moved to new places, of course same, they had to participate in affairs and look after the interests the people who sheltered them. It is from this position that one should perceive the message of an anonymous Arab writer, dating back to the 9th century:

"The people of the country of the Rus are warlike. They fight with all the infidels surrounding them, and they emerge victorious. Among them is a group of Morovati"152.

This quote, given its time reference, is quite revealing. On the role of the Moravian Slavs in the life of European sources also report that Kievan Rus

[152] Cit.by L. N. Gumilev. Uk.soch.s.180.

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for example, the chronicle of H. Frize. The fact of the presence of the Moravians in Rus' in the 9th-10th centuries also follows from the data of archaeological excavations in Kyiv, from which it follows that A significant portion of local ancient burials belong to people from Moravia.

The Moravians were not just migrants, but carriers new faith and its objective missionaries. There is no doubt that the adoption of Orthodoxy by Russia Christianity, carried out in 988 by Prince Vladimir, was decisively determined by the Moravian, and not byzantine influence:

"We would probably know the date of baptism from Byzantine sources, but they do not mention baptism.

…Introduction of Christianity in the whole state The Patriarchate of Constantinople - an act of state importance for the politics and diplomacy of Byzantium, its church - was not recorded in

empires.

…One can guess that Byzantine sources are silent about the baptism of Vladimir and Olga. because neither was done Constantinople"153.

(Isn't that why there were difficulties with canonization? Vladimir: Why is the Byzantine Church so stubborn refused many requests on this matter and Russian princes, and the Russian church? After all, Vladimir became Vladimir the Saint only in 1240, and even then on personal grounds. (by order of Alexander Nevsky). The

defeat of the Rus' in the Balkan War and the death of the prince Svyatoslav on the Dnieper rapids became the turning point when power in Kyiv practically passed from the Rus to the Slavs.

In the second half of the 10th century, Christianity was already professed by a significant number of the population of Kievan Rus:

[153] G. Proshin "The Second Baptism". In the collection "How Rus' Was Baptized". Moscow, 1989. p. 135.

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Svyatoslav's mother, Princess Olga, was also a Christian. In parallel with the spread of religion, Slavic literacy was also spreading. The rapid assimilation of the Rus
and the Slavs led to the fact that after just a few generations, a new ethnic community was formed on the territory of the Middle Dnieper region, calling itself by the national name of the “masters” - the Rus.

the language becomes Slavic, which also adopted the new
name is Russian, and the state religion is Orthodox Christianity.

“Well, the fact that this is spiritual censorship in its own way “corrected” Russian history together with the history of its culture, distorting historical reality, transferring events from the Danube and from Moravia to The Dnieper and Volkhov were of no interest to anyone except later researchers who drew attention to the obvious contradictions in the text of the PVL”154.

[154] Nikitin A. Foundations of Russian History. Mythologemes and Facts

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Chapter 3. For Russia - Rus'

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Ilmenskaya Rus

Northwestern Rus', which is called Priilmenskaya or Novgorodskaya, also began as a faction of Tamanskaya Rus, but in time it was formed later than Podneprovskaya - obviously, by no more than a quarter
century. Its location fully meets the goals of the development of the European markets by the trade and military monopoly. A trading

post-fortress was also founded here, the ruler of which was a noble Russian named Rurik with a military detachment subordinate to him. The name Rurik
(or Roerich) - from the same series as the names *"We are from the family Russian - Karl, Inegeld, Farlaf, Veremud, Rulav, Gudy, Ruald, Karn, Frelav, Ruar, Aktevu, Truan, Lidul, Fost, Stemid - sent by Oleg, the Grand Duke
Russian"155.*

I would like to draw attention to the fact that Askold and Dir were in Kiev, and Rurik was in Novgorod and had to remain there. for a long time, if not forever. This conclusion follows from
said in the chronicle.

About Askold and Dir:

"In the year 6370 (862). And he had two husbands, not his relatives, but boyars, and they asked for leave to go to Constantinople with their family" - that is, with their families.

About Rurik:

"It has been suggested that Sineus and Truvor did not exist, but the chronicler literally conveyed the words Old Swedish "sune hus" and "thru varing", meaning "with one's family" and "faithful retinue"156.

It is unclear why Nestor, listing in detail
names of "invited", does not mention a single name "summoners" - at least (for greater persuasiveness)

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[155] PVL. Under 912.

[156] B. N. Rybakov. Kievan Rus and Russian Principalities. Science. M 1982. p. 298

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the name of the Slovene prince. But the point is not even this, but that at the time of the “calling of the Varangians” Novgorod did not yet exist:

2

"The official date of the foundation of Novgorod
It is generally accepted that the year is 859; this is based on
late Nikon Chronicle (compiled in the 16th century; information about the
foundation or construction of Novgorod under
this date is not in this source”)157. “The cultural layer
of the 9th – early 10th centuries in Novgorod
“ not *found”158. “The*
famous Novgorod at the beginning of the 9th century was not yet
existed"159. As for the
Joachim Chronicle, which contains
"The Tale of the Founding of the "Great City" and "The Tale of
"The Calling of Rurik", then
“Starting with M. M. Shcherbatov (1789) in science
the idea of the Joachim Chronicle as a
fake. Historiographer Karamzin considered it a joke.
Tatishchev"160.
"In the study published in Kiev by A.P. Tolochko
(2005) the author concludes that the Joachim Chronicle was entirely
created by Tatishchev (its information, from the point of view of
(from the author’s point of view, “confirm” a number of guesses made by
Tatishchev before its discovery, and contain facts that could only have
been known to Tatishchev, but not to the medieval chronicler)”161.

But to the question of the existence of the city of Novgorod
Volkhov must also be approached from the position that the presence of the Slavs here in the 9th century is also questionable:

157 Wikipedia. Novgorod

158 Ibid.

159 L. N. Gumilev. Ancient Rus' and the Great Steppe. Ch. 26

160 Wikipedia. Joakimov chronicle.

161 Ibid.

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"There is no archaeological evidence of the existence the principality of the Slovenes did not exist in the 6th century, although the settlement of the first groups of Slavs in the Southern Priilmenye and on The Upper Volga is marked by separate monuments V – VII centuries. Traces of the Slovenes' residence on the Volkhov in this time is not detected."

Or more specifically:

"The history of the Slovenes before the 9th century is poorly known and only according to legends, and then - unreliable"162.

This means that at the time we are interested in, there could not have been a city bearing the Slavic name near Lake Ilmen. skoe name.

"The earliest foreign mention of Novgorod (Nemogard, ÿÿÿÿÿÿÿÿÿÿ) is contained in the work 949 by the Byzantine Emperor Constantine Porphyrogenitus "On the Governance of the Empire"163.

But the "Nemogard" that appears here is a consequence the crowned author's ignorance of the exact names of the settlements: he also has Smolensk as *"Miliniski",* Lyubech as *"Teli-utsy",* and Chernigov as *"Chernigogi",* Vyshgorod as *"Vuse-grad".* Therefore, the officially accepted translation from the Greek name of the city is Nevogard. But why Nevogard?

This name is associated with the Finnish language, in which the word "neva" means "treeless swamp". But in In this case, the Finnish language will have to be reproached for its lexical poverty, since both the Neva River and Lake Ladoga, called "Lake Nevo" in "PVL," must be recognized as a "treeless swamp." But of course, such a reproach will be undeserved and Wikipedia stipulates:

"This geographical term has been preserved in modern Finnish and has no analogues in other Finno-Ugric languages, which indicates a truly Finnish origin, which is unclear"164.

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[162] Wikipedia. Slovenia.

[163] Wikipedia. Veliky Novgorod.

[164] Wikipedia. Neva

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3

The base settlement of the trading monopoly was founded in the most convenient way for promoting its interests place: at the source of the Volkhov River. It is important to imagine that this a fully navigable river that connects two Great Lakes: it flows out of Lake Ilmen and into Lake Ladoga lake. Lake Ladoga connects with the Baltic Sea Neva River:

"...there was a route from the Varangians to the Greeks and from the Greeks along Dnieper, and in the upper reaches of the Dnieper - portage to Lovoti, and along Lovoti can enter Ilmen, the great lake; from this same lake the Volkhov flows and flows into the great lake Nevo, and the mouth of that lake flows into the Varangian Sea."

What could they call that village at the source of the Volkhov? its founders? At all times, the names of villages were often associated with the peculiarity of the area where they were located - in this case, such a peculiarity was the location of a trading settlement at the source of a river flowing out of a lake. In Hebrew, the root "ÿÿÿ" - "nva" forms words with the meaning "to flow out, to gush forth"165 and can pronounced both as "nova" and "neva". Hebrew the definition is much more in line with the actual state of affairs than the above-mentioned Finnish one "treeless swamp".

To the name of the settlement "Nevo" the Scandinavians added their original "gard" - "city" and under this combined name Nevogard acquired wide fame among traders, including Greek merchants, from whom Constantine Porphyrogenitus learned about the *"One-trees coming to Constantinople ... from Nevogarda".* The settlement belonged to the largest trading organizations of the Early Middle Ages and the maximum the functionality of the location was the reason for it

[165] Hebrew - Russian dictionary. Comp. F. L. Shapiro. Moscow, 1963.

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rapid growth in strict accordance with the laws of development trading cities:

"The peculiarity of Novgorod is that it has always been and remains divided into two parts - the Trade and Sofia sides, the border between which is the Volkhov River. In the past, this division was not only the geographical character, but also reflected on the internal history of the city."

Let me remind you of a similar "feature" of division Kyiv ("Jewish" and "Princely city"), but not preserved "forever".

4

Taman Rus, which was the metropolis in relation to the Dnieper and Priilmenskaya factors, lost its status after a significant defeat in the war with Byzantium (972) and the death of Prince Svyatoslav Igorevich.

Now Kyiv becomes the "mother of Russian cities," in which the Christian Slavs began to occupy a dominant position, completing their success with the adoption of Christianity by the Rus and the establishment of the Slavic language as the state language. The natural aspiration of the "new Rus" was to annex the Priilmenskaya trading post to the "new Rus" under the leadership, of course, of Kyiv. This is understandable: the Ilmen region with its abundance of water and forests (and therefore an abundance of food sources), with the possibility of unhindered access to the nearby sea (and therefore employment in servicing merchant caravans), provided its inhabitants with better living conditions than the inhabitants of the Dnieper region, where the lower reaches of the Dnieper blocked difficult-to-pass rapids, and the paths to the east Tok - nomadic tribes.

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The noted difference in economic potentials became the reason for the migration of the population from the Dnieper region to Priilmenye:

“A large number of scientists shared the point of view of the migration of Slovenes to Priilmenye from the territory "Dnieper region"166.

It is not difficult to guess that the indicated natural Kyiv's desire to subjugate the Ilmen region also ran into the natural desire of its inhabitants to independence.

The history of the relations between the two former trading posts of Taman Rus is a separate topic, but in general they need to be can be described as tense, since *“Novgorod did not experience the full extent of the typical Rus princely power. This created favorable opportunities for the development of democratic forms management, including those inherited from the pre-state period of development."*

But here's what you need to pay attention to:

“Until the 13th century, Rus was the name given to the territory that included Kyiv with Porosye on the right bank of the Dnieper and Desna with Poseim on the left. All the rest lands, including Novgorod, which we, without going into historical and geographical details, we believe “Russia was not considered as such”167.

Transformation of the name "Nevogardy" into Slavic "Novgorod" occurred no earlier than the beginning of the

11th century. To this I will allow myself a small remark: the monument "The Millennium of Rus"' was staged in Novgorod, which "until the 13th century it was not considered Rus."

[166] Wikipedia. Slovenia.

[167] B. A. Rybakov. Kievan Rus and Russian Principalities of the 12th–16th Centuries. Science. M. p. 67.

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5

The epic about the Novgorod merchant Sadko was recorded no earlier than the mid-19th century in the Olonetsk province (today's Republic of Karelia). But even here the Jews "made their mark":

"According to some assumptions, the well-known tale about the rich Novgorod "guest" (merchant) Sadko is of Jewish origin"168.

It is also claimed that *"The name Zadok is Jewish-of origin (Hebrew Zadok - fair).*

But it turns out that there is specific information about Sadko. Denia:

"According to the hypothesis of the supporters of the historical school, the most ancient basis of the epic about Sadko was a song about a Novgorod merchant named "Sodko Sytinets" (or "Sotko Sytinich"), mentioned in the Novgorod chronicles under 1167 as the builder of the church Boris and Gleb in the Detinets in Novgorod"169.

It would seem that everything is clear: the Jews have nothing to do with it. no - this hypothesis of the "supporters of the historical school" is very dubious, and here's why: mentioned in According to the Novgorod Chronicle, Sodko was not a merchant, and his elevation to the respected merchant class is a deliberate the manipulation of facts by those already modern, endowed with academic degrees "chroniclers":

"In the year 6675 [1167]. Mstislav Izyaslavich sat on the throne in Kiev. In the same spring, Sdko laid down Sytinitsa stone church of the holy martyrs Boris and Gleb, during the reign of Prince Svyatoslav Rostislavich, a/l.34./ archbishop of Ilii»170.

And where does it say here that Sodko Sytinets is a merchant?

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168 EEE. Russia. Jews in the territory of Ancient Rus' until the 14th century.

169 Wikipedia. Sadko.

170 Novgorod First Chronicle of the Older Edition.

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The social status of Sadko from the epic is defined unambiguously: “a rich guest.” And a guest in the Old Russian language is “a foreigner, a visiting merchant.”

But where did the Novgorodian chronicler Sodko Sytinets get his name, which is never found anywhere else in Slavic historical documents? We are probably dealing not with a name, but with a

nickname, when Novgorodians preserved the memory of the fabulous

a rich merchant named Tsadok - and this name, which eventually turned into Sadko, became a household word in Novgorod. And what's strange about that: we already remember twenty-six centuries of the Lydian king Croesus, "who was reputed in the ancient world a fabulously rich man." Undoubtedly, only a church could be built (we must understand "with his own money") a very rich man, as was the ever-memorable Sadko.

The second one also speaks of a high level of prosperity. component of his name is Sytinets. In Old Russian In the language, “well-fed,” in addition to the usual “having eaten his fill, not hungry,” is also *“not knowing a lack of material goods, prosperous”171.*

The well-known Andrey Burovsky in his book "Novgorod Alternative" warns against including one of the most famous heroes of Russian folk art to Russian merchants:

"And Sadko is not at all a "guardian of the Russian land", not a "champion for his friends", but a completely egoistic type, who first of all arranged his own fate. Including by taking away shops from merchants."

Yes, the epic "Sadko" reflects historical realities - precisely realities, just like those that the Dnieper River in Russian in the epics it was called the Izrai River, and the epic hero Ilya Muromets fought with a legendary hero named Zhidovin.

[171] Wiktionary. The word "well-fed".

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P.S. The famous researcher Professor Mark Shapiro has found several responsa in which authoritative rabbis answer questions about whether it is possible to donate money for the construction of churches - and answer... affirmatively! Thus, Rabbi Mordechai Horowitz (1844, Hungary - 1910, Germany) permitted the donation of money

for the construction of a Catholic church for the sake of "paths "peace" and "prevention of hostility"; as a precedent, Rabbi Horowitz cited the famous Jewish philanthropist (and Orthodox Jew) Moses Montefiore, who built a church in Ramsgate, England.

This is because the merchant Tsadok could have founded in Novgorod *"a stone church dedicated to the holy martyrs Boris and Gleb."*

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Outer Rus'

In the treatise “On the Rus who come to Constantinople on monoxyls” its author, the Greek emperor Constantine VII Porphyrogenitus uses a term that is never mentioned again: “external Rus'.”

“[Let it be known] that those who come from the outside Rus in Constantinople monoxyls are one of Nemogard (Novgorod), where Sfendoslav, son of Ingor, archon of Rus, sat, and others from the fortress of Miliniski (Smolensk), from Teliutsa (Lyubech), Chernigo-gi (Chernigov) and from Vusegrad (Vyshgorod). So, all They descend the river and meet at the fortress of Kiova (Kiev), called Samvatas"172. There were no particular disputes regarding the definition of *"external “Rus”* did not arise: *“external Rus”* is the Ilmen (Novgorod) Rus, and the Dnieper (Kiev) Rus is, one must understand, *“internal Rus”,* although the “Porphyrogenitus” author does not have such a definition.

Please note that the famous Russian historian Vladimir Mavrodin in his comments to the passage under consideration, “external Russia” is designated as "Far Rus'". Consequently, Dnieper Rus' is "Near Rus'".

The basis for this metamorphosis was the usual everyday concept of “further – closer”: Novgorod was located “further” from Byzantium than Kyiv, therefore Here we will understand "external" as "distant". That, as they say, is what we decided on.

However, one cannot agree with the similarity of the concepts of “distant” and “external” and the substitution of one for the other,

172 Constantine Porphyrogenitus. On the Administration of the Empire. Chapter 9. On the Russes who set out with the Monoxylas from Russia to Constantinople.

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because these words have different meanings: the first is a quantitative indicator, a benchmark (something further from a specific point or object), and the second is not one.

is being processed.

There is another important circumstance that does not gives the right to correct the wording of Emperor Constantine. The fact is that *“Up until the 13th century, Rus was the name of the territory that included Kiev with Poroshenko on the right bank of the Dnieper and the Desna with Poseim on the left: all other lands, including Novgorod, which we, without going into historical and geographical details, consider Rus - they were not considered as such... The concept of “Rus” (in the sense of Dnieper Rus) was widely used as a geographical reference point, considering that Novgorodians or Suzdalians did not*

no explanation was needed if said: “idosha to Rus’”»173.

But if Novgorod and the Ilmen region were not considered Rus *“until the 13th century”,* namely Novgorod Constantine calls *"external Russia",* then this definition is not accidental and, undoubtedly, has an explanation. And it is that Byzantine Emperor Constantine VII Porphyrogenitus *"one of the most educated people of his era",* a contemporary of the Russian princes Igor and Svyatoslav, knew that Rus’ is located in the Northern Black Sea region on the Taman Peninsula, from where the Rus’ *“make all their raids on ships”* – including on Byzantium, which he, the emperor, witnessed twice.

The emperor could not have been unaware of the state of affairs on the way. "from the Varangians to the Greeks" - that the Rus subjugated the lands in the Dnieper region and in the Ilmen region. Once again carefully Let's read a familiar passage:

"Let it be known that those who come from the outside Rus in Constantinople monoxyls are the only ones from Nemogard (Novgorod), in which Sfendos-slav, son of Ingor, archon of Rus, sat, and others from the fortress

[173] B. A. Rybakov. Comp. p. 67.

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Miliniski (Smolensk), from Teliutsa (Lyubech), Chernigo-gi (Chernigov) and from Vusegrad (Vyshgorod). So, all They descend the river and meet at the fortress of Kiova (Kiev), called Samvatas." From the

stylistic construction of the phrase it is clear that Emperor Constantine considers a single
“outer Russia” is all the cities he listed from Novgorod to Kyiv - which means that by “inner” Russia he
understands not the Dnieper and Ilmen Rus, but
the one he knew well - Tauride.

For Constantine Porphyrogenitus Taurida
Rus located on the shores of the Azov (inner) Sea is "inner", and the others are "outer". Recently formed in the Dnieper and Ilmen regions
Constantine calls the trading posts of Rus, which have not yet received a permanent name assigned to them, by a generalizing name - external Rus. And according to ordinary everyday logic, "external" is always secondary in relation to to the "inner" which is in the human imagination
appears to be a kind of core, a basis.

Thus we get another confirmation of this.
that the history of Russian statehood began with
south-east of Europe, from Tauric Rus', from recognition
which Russian historical science so stubbornly “denies”.

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Danubian Rus

1

Another "fata morgana" of Russian history is Danubian Rus. They even tried to elevate it to the rank of "original Rus" and believed that there was *a "foundation in the original "river of the Slavs" of the Eastern authors to see namely the Danube/ Ister, and not the Dnieper/ Boristhenes, and, even more so, the Don/ Tanais"174.* However, no one knows anything about the Danubian Rus either . knew, as well as about the Scandinavian Rus. Indirect evidence of the presence of Rus in the Danube region is also found in the Ipatiev Chronicle for 1070–1071 — this is a *"mysterious the threat of the Kyivans when Izyaslav and the "Lyakhs" approached Kyiv, "having set fire to its city, set foot on Greek land," as if this "Greek land" were on on the other bank of the Dnieper"175.*

But maybe in this chronicle message it the author did not mean Kyiv on the Dnieper, but another, closer one to Greece - for example, Kievets mentioned in "PVL", but located on the Danube?

"In this regard, it should be noted that it is extremely a group of interest to historians on the lower reaches of the Danube in the area of its right tributary Olta/ Alta ancient cities - Khorsov, Novgorod, Gyurgev, Tutrakan and Ruse, the latter in its ancient spelling represents the well-known to us from the chronicle "Rus"; higher up the Olt is Cherngrad, further south is Preslav/ Pereyaslavl. In other words, on the Danube we find a compact group of Old Slavic

174 Nikitin A. Foundations of Russian history. Mythologemes and facts. M.AGRAF.2001.

175 Ibid.

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(Old Russian?) cities-twins of our chronicle cities in the Dnieper region. As archaeological finds show, all of them arose here certainly before X–XI centuries and cannot be based on their appearance "by settlers from Kievan Rus during the Mongol period, as some historians have tried to explain"176.

The modern Russian historian Alexander Nazarenko *has collected an impressive collection of references in medieval High German documents of a certain Rus on the Middle Danube. One of the charters of Louis the German mentions the "Russian Mark", located on the southern bank of the Danube. A little to the northwest the river Rossmühl (Russian Mühl, now Grossmühl). A. V. Nazarenko identified a number of toponyms and anthroponyms mentioned in High German medieval documents, derived from the word "Russian", "Rus"177.* I also present other near-Danube toponymic evidence: Rosina, Torgovishche, Razboyna. On I will dwell on the last name in particular: it does not have explanation in any language of the world, but this word is undoubtedly Slavic, consisting of two: "ros" and "voynik". "Ros" (understandably) is a national name, and "voynik" in Old Slavonic meant "warrior", as (what should be emphasized) and in the modern Bulgarian language. That is, "robber" is "ros-warrior"178.

2

Information from various sources, documents and archaeological evidence relating to the same historical fact must be

176 Ibid.

177 Nazarenko A. V. Ancient Rus' on International Routes. Moscow: Languages of Russian Culture, 2001. p.15.

178 This word acquired a negative meaning later.

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are reduced to a common denominator called “historical logic.”

Danubian Rus is also a trading colony of Tauric Rus: it was also founded by the Radanites and
Rus' along the Danube trade route, just as the Dnieper Rus' along the Dnieper.

Let us consider carefully what was said by the Kyiv prince Svyatoslav Igorevich:

“In the year 6477 (969). Svyatoslav said to his mother and to his boyars: “I don’t like sitting in Kyiv, I want to live in Pereyaslavets on the Danube - for there is the center of my land, all the goods flow there: from the Greek land - gold, pavoloki, wine, various fruits, from the Czech Republic and from Hungary - silver and horses, from Rus' - furs and wax, honey and "slaves."

Yes, gentlemen, this is the same Svyatoslav the Great. Prince of Rus, "a man of blood", and not some merchant! The prince, of course, knew what he was talking about - such words are not thrown around: he explained why he "wants to live in Pereyaslavets on the Danube."

No matter how much the chroniclers and chroniclers emphasized only the military activities of Prince Svyatoslav, we see before us a true ruler who delved into all issues of the existence of his state.
and understanding the significance of his trading status.

But the phrase *“for there is the center of my land”* is still valid days I still haven’t received a clear explanation due to Nestor’s “oversight”:

From Oleg's treaty with the Greeks in 907:

“Let the Russians who come here live near the church holy Mammoth, and they will send to them from our kingdom, and they will rewrite their names, then they will take the monthly allowance due to them - first those who came from Kiev, then from Chernigov, and from Pereyaslavl, and from other cities." From the treaty of

Igor with the Greeks in 945:

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"And when they come, let them live near the church of the saint Mammoth, and then we, kings, will send to rewrite your names, and let them take a month - ambassadors for the embassy, and merchants a month, first those who are from the city Kyiv, then from Chernigov, and from Pereyaslavl, and from other cities."

PVL does not mention specifically Russian merchants. But here is what should be noted:
During the reign of Oleg and Igor, there was no city called Pereyaslavl in the territory of Kievan Rus, so Wikipedia clarifies:

"Pereyaslav (Pereyaslavl, or Pereyaslavl-Rus-sky) was first mentioned in 907 in Oleg's treaty with Byzantium, which is most likely a late insertion, since at the beginning of the 10th century the city was not yet existed"179.

Therefore, the chronicle means Pereyaslavets on the Danube - there was no other, and before us is evidence that Svyatoslav was talking about the real, and not about the desired, that is, Pereyaslavets on the Danube already belonged to the Russian prince and, it must be understood, not only the city itself, but also some territories: *"for there is the middle "my land."*

3

Already in the second half of the 8th century freedom of movement on the caravan routes located in Asia, were limited by Muslim conquests, due to which the trading opportunities of the Radanites in the Central Asian and Far Eastern regions began to noticeably decline.

the activities of the trade union gradually moved to Central Europe, so the situation that arose contributed to the growing importance of the Danube colony

[179] Wikipedia.Pereyaslav

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relative to the Dnieper and the concentration of forces here and the means of a trade monopoly:

"Shumen is a populous city, in which there are Russian government (office). It is a flourishing city, in it crowded bazaars and an abundance of natural resources. It is located on a mountain"180.

In this message, belonging to Al-Masudi, the definition "Russian" is not an ethnonym, but an indicator of affiliation with a trading organization.

Weakened in the wars, the Khazar Kaganate is no longer was able to serve as a state support for Jewish merchants and provide protection, without which they would have been unable to activity was impossible:

"History shows us that international trade is closely linked to empires, which are the only could protect the merchant and ensure his trust"181.

Now it becomes clear what is behind the words of the Russian prince Svyatoslav: *"I don't like to sit in Kyiv, I want to live in Pereyaslavets on the Danube - because there the middle of my land."* Svyatoslav understood well and knew about the economic and political benefits that cooperation with the Radanites brought him, but realizing the possibility of losing these benefits, I decided to take assume the functions of state support for Jewish merchants. To do this, he needed to solve two problems: 1. ensure non-interference of the Khazar Khaganate in his relations with Jewish merchants;

2. to gain a foothold in the Danube and form a new one here business center of the trade union.

The first problem was solved in the only victorious battle with the Khazars in 965. *"In the year 6473 (965). Svyatoslav went against the Khazars. Having heard this, the Khazars came out to meet him, led by their*

[180] Quoted from B. Rybakov. Works index, p. 180.

[181] See Omelyan Pritsak. Where did the Russian land come from? Lecture delivered at Harvard University on 10/24/1975.

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Prince Kagan and they came together to fight, and in the battle he won Svyatoslav the Khazars, and their capital and the White Tower took. And defeated the Yases and Kasogs."

Having proven their military superiority, the Rus secured itself only Tmutarakan, which, in fact, was previously belonged to Jews (Samkush was a Jew).

An attempt to solve the second problem was the Danube-the Rus' campaign in 967:

"In the year 6475 (967). Svyatoslav went to the Danube Bulgarians. And both sides fought, and Svyatoslav defeated the Bulgarians, and took 80 of their cities along the Danube, and sat down to reign there, in Pereyaslavets, taking tribute from the Greeks."

I would like to draw your attention to the fact that the Rus captured *"80 cities along the Danube,"* that is, those located on or near the river trade route, and *"they sat down to rule there, in Pereyaslavets,"* which was also located on the Danube.

The Greeks, of course, did not pay tribute to the Rus' - this is It was just a metaphor from the chronicles, but the Greeks understood that the Rus came to the Danube "seriously and for a long time", and this state of affairs did not suit them at all. Therefore, the beginning In 971 the Russo-Bulgarian war ended as a Russo-Byzantine war: the Rus left Bulgaria, and Svyatoslav soon died on the Dnieper rapids.

4

It is clear that Svyatoslav's intention to "live in Pereyaslavets on the Danube" could not find understanding and support in Kyiv, which in this case would lose its leading position as the "mother of Russian cities". In the chronicle The attitude of the people of Kiev to Svyatoslav's idea is expressed:

"And the Kievans sent to Svyatoslav with the words: "You, prince, are looking for someone else's land and are taking care of it, but your own left"»182.

[182] PVL In the year 6476 (968).

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But Svyatoslav did not change his decision even after defeats in the war:

"Seeing that he had few troops, he said to himself: 'What if they kill the troops by some trick?
mine, and me." Since many died in battles. And he said: "I will go to Rus', I will bring more troops."

For the Kyiv opposition, Svyatoslav is the only one a possible way out of the current situation was his death - which happened in the spring of 971:

"And Svyatoslav came to the rapids, and it was impossible to pass. And he stopped to spend the winter in Beloberezh'ye, and did not they ran out of food, and they had a great famine, so that
They paid half a hryvnia for a horse's head, and Svyatoslav spent the winter here.

In the year 972. When spring came, Svyatoslav went to the rapids. And Kurya, the Pecheneg prince, attacked him, and they killed Svyatoslav, and took his head, and made
cup from the skull, having bound it, and drank from it. Sveneld came to Kyiv to Yaropolk. And all the years of Svyatoslav's reign were 28."

But is it possible, having understood this sad information, not ask yourself: how could it happen that
Half a year has passed since the Grand Duke of Kyiv was supposed to would have returned from the war, and in Kyiv they wouldn't even bat an eyelid for his salvation? After all, we are talking about the head of state states, but in the chronicle there is not even the slightest hinting that they supposedly wanted to save Svyatoslav, yes it didn't work out, and I'll give a reason for this that's more or less similar to the truth.

Let us give credit to Nestor, who so subtly hinted in the story of Svyatoslav's death at those who wanted death and, most likely, organized it.

Conclusion: Danubian Rus is also a colony of Tauric Rus. It was also founded by the Radanites and
Rus along the Danube trade route - just like the Dnieper Rus along the Dnieper.

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Frankish Rus Artania

The Arab geographer Abu Ishaq al-Istakhri reported in in his book Kitab al-masalik wa-l-mamalik, written in the 970s:

"And there are three groups of Rus. The group closest to Bulgar, and their king is in a city called Kuyaba, and he is larger Bulgar. And the group is the highest of them, called As-Slawiyya, and their king is in the city of Salau, and a group of them called Al-Artaniyya, and their king sits in Arta, a city them. And people reach Cuiaba with commercial purposes and its environs. As for Arta, I have not heard anyone mention that foreigners have reached it, for the people there kill all foreigners,

coming to them. They themselves descend on the water for trade and do not report anything about their affairs and goods, and do not allow anyone to follow them or enter their country. <… > They export from Arta black sables, black foxes and tin, and a certain number of slaves"183. The location of the first two groups of Rus Al-Istakhri it is possible to localize, but the location of the third group, "called Artania", remains unknown. The choice of the direction of the search for the location of Artania was determined by the fact that Artania and the city of Arta must were one way or another located in the territories of the Ancient Rus. Therefore, the existing versions of the location of Artania "tied" to the Old Russian state:

Southern version

The southern hypotheses were based on what was done in 19th century inaccurate translation of Istakhri, in which Artania was placed between the Khazars and the Volga

183 A. P. Novosel'tsev. Eastern sources about the Eastern Slavs and Russia of the 6th–9th centuries. In the book: The Old Russian State and its international significance. Moscow, 1965, pp. 411–412

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Bulgars. In historiography, points of view were expressed about its location on the site of Tmutarakan (V. V. Mavrodin, G. V. Vernadsky), about the identity with the city of Roden near the Dnieper (B. A. Rybakov), about the identity of Arsa and Ryazan (V. F. Minorsky). It was expressed opinion and about the Yutanovsky settlement in the floodplain of the Oskol River, in which adherents see as the largest "metallurgical complex" in Eastern Europe.

Northern version

The list of goods exported from Artania is indicated rather, to the northern location of Artania.

The fascination with the similarity of names led to speculation about the identity of Artania with the Slavic sanctuary on Cape Arkona and with the land of the Erzya.

In Russian historiography of the last decades, the dominant hypothesis is that Artania was located in the Rostov region. At the forefront of this The presence of rich archaeological material in the Sarskoe settlement, Timerevo and other places is established Volga trade route.

Less often than Rostov, Suzdal and Beloozero are mentioned in scientific publications in connection with Artania, as well as Smolensk and Orsha184.

And although there are no convincing arguments in defense supporters of the indicated versions do not provide their conclusions, we must agree that Al-Istakhri's "third group of Rus" is not invented, since the first ones are real two.

But perhaps, in reasoning regarding this the problem is that the original logic itself is wrong the premise that Artania should be sought in the lands belonging to Ancient Rus? But shouldn't we proceed from that a certain territory known as Artania was

[184] Wikipedia. Artania.

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associated with the Rus, but was located outside the Russian borders states?

It should be taken into account that Abu Ishaq al-Istakhri bases his story about the Rus on information received from merchants and travelers (he himself had never been to Rus') and mentions the Rus only in the context of their trading activities. Therefore, further reasoning will be based on information and conclusions already known to the reader, as required by logic, but in relation to a specific

topic (logical premise).

2

In Ibn Khordadbeh (second half of the 9th century) in the “Book routes and countries” (“Kitab al-masalik wa-l-mamalik”)185: *“The route of the merchants of Russia “jins saqaliba”... The merchants then leave Spain and the country of the Franks, head to Tangier and Morocco, from there they follow through Africa to the capital of Egypt”186.*

"The route of the Jewish merchants, the Radhanites, who speak Persian, Romani, Arabic, Frankish, Andalusian, and Slavic: they travel from west to east and from east to west by sea and land. They

carry eunuchs, maids, boys, silk, furs and swords. They board ships in France on the Western Sea, head for Farama… On the way back they take

musk, aloe, camphor, cinnamon and other products eastern countries…”187.

Orientalist historian and Harvard University professor Omelyan Pritsak believed that Ibn Khordadbeh reports on two different trading companies, but, as has already been shown earlier, doubts about the legitimacy the strength of your opinion. Let me remind you:

185 The titles of the books by Ibn Istakhri and Ibn Khordadbeh are the same.

186 P. G. Bulgakov. The Book of the Ways and States of Ibn Khordadbeh. Palestinian collection. L. 1958. issue 3\66, p. 129.

187 Ibid. pp. 127–136.

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"…Now we have an unexpected phenomenon before us. The Rus, who have just emerged from obscurity, are already are full-fledged international merchants? Who are they, these Rus? They were certainly not a primitive tribal group with no knowledge of geography, foreign languages or economics. They must have had to be a concept of merchant law, they had to have confidence and credit in the world of trade)"188.

O. Pritsak's doubts are quite understandable and fair: the Rus' – Varangians, who "emerged from obscurity" according to the "Tale of Bygone Years" in 862, could not in any way have been *"full-fledged international merchants" at that time,* so he divided the activities of the Radanites and Rus' in time.

"A detailed analysis of the sources shows that both trading organizations did not operate simultaneously: the first was active earlier. In fact, the Rus corporation replaced the Radagania corporation in Eastern Europe."

At the same time, their business succession is unknown. (miraculously) preserved:

"…As my research has shown, both companies – Radagania and Rus had their base in the Roman southern Gaul, firstly in the coastal areas Arles-Marseille, and secondly, in the Rodezou area (basin of the Garona River) - the old Ruthenicis. This Celtic-Latin name Rut-eni or Rut-i was replaced, according to philological laws, in Middle French in Rus-i; in Middle German, again, Ruti gave logical Ruzzi»189.

But once again it is important to emphasize that Ibn Khordadbeh tells not of two trading organizations, but of one in which Jews and Rus cooperated. This is precisely what he confirms, based on earlier

188 Ibid.

189 See Omelyan Pritsak. Where did the Russian land come from? Lecture given at Harvard University on 10/24/1975.

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sources, the Arab historian, geographer and traveler Al-Masudi (mid-10th century): *“The Rus are a numerous people,*

divided into different classes; among them is one class called the Radanites; they are the most numerous and

“They go on trade missions to Andalus, Byzantium, Constantinople and the Khazars”190.

I believe that the reasoning and conclusions presented in previous chapters, convinced the reader of the existence in the Early Middle Ages, a powerful trading organization that *"held a monopoly on caravan trade between China and Europe”191,* which was an alliance of Jewish merchants and Russian warriors, known even before the formation of Kievan Rus.

3

At all times, trade organizations have organized and arrange their bases in places most favorable to the main goal of their activities: obtaining maximum profit at the lowest cost. It is clear that in ancient times an important condition for achieving this goal was the ability to locate

trading bases on the banks of rivers and seas, since the delivery of goods by water was much cheaper for merchants than by land. Between such bases, trading

routes, and the bases themselves turned into stations and settlements. Over time, for various reasons, some settlements disappeared or stopped in

development - others turned into large cities and became centers of trading posts, regions and even states.

In this case, the Radanites-Rus *“…had their own base in Roman southern Gaul, firstly in the coastal*

[190] B. N. Zakhoder. Caspian collection of information about Eastern Europe. M.1962.
[191] L. N. Gumilev. Ancient Rus' and the Great Steppe. p. 127

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areas of Arles-Marseille, and secondly, in the area of Rodez (the Garona River basin) - the old Ruthenicis."

"Roman southern Gaul" is the south and southwest of what is now France. This territory was home to two bases:

"in the coastal areas of Arles-Marseille"192,

"in the Rodez area (the Garona River basin)".

The first base - the trading post was connected to the West by sea (western part of the Mediterranean Sea) along the Rhone River, then to the southern and eastern countries (and vice versa).

The second trading base was connected to the Bay of Biscay along the Garona River, and then along the northern coast of Europe (and vice versa).

So, in that territory of southwestern France, which Omelian Pritsak connects with the second base, there was the region of Artagnan - now *a "commune in France, located in the region of Midi-Pyrénées, Department Hautes-Pyrenees. Part of the canton of Vic-en-Bigord. Arrondissement of the commune of Tarbes."*

And what about the fact that *“They are taking blacks out of Arta” sables, black foxes and tin, and a certain number of slaves"?*

The word "taken out" is not necessarily tied to that the area where a particular commodity is available or produced. The commodities (and this is often dictated by the trading situation) are first concentrated in the intermediate base, where they are reviewed, sorted and evaluated, and then already distributed by direction, which is also suitable under the definition of "export". For example, sorted and tea packed in England is "exported" to many countries peace, although it is known that the tea bush does not grow in England.

It is quite logical that the fur of *"black sables and black foxes",* acquired by merchants from the inhabitants of the northern lands, transported to Artania via a convenient sea route,

192 100 km north of Marseille is the town of Roussillon, famous in the Middle Ages for its ochre mining.

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from where this valuable commodity was “exported” further to the south and east current.

As for tin (lead?), let us clarify that there are deposits there were absolutely and definitely no such metals on the territory of the Old Russian state, but *“in France has known numerous tin ore deposits. They are medium and small in scale, concentrated within the Armorican and Central French Massifs"193.* At the same time:

“Pliny the Elder states that Armori-ca is the former name of Aquitaine, and thus Its southern border runs along the Pyrenees”194.

But the Artagnan region is also located nearby Pyrenees.

4

The geographical identity of "Artania" (in the report of Ibn Istakhri) with the territory where today is located French commune "Artagnan", seems justified. Some dissimilarity of names - in history a very common thing: Istakhri, for example, calls Kiev *“Kuyaba”,* and Constantine Porphyrogenitus *"Kioava".* The message about three groups of Rus corresponds historical reality. The location of the third groups of Rus' are declared a "mystery" for the reason that Russian historians (as tempting as it is to see their own ancestors in the role of international merchants back in the middle of the 9th century) understand: recognition of this fact simply crosses out what was told in the "Tale of Bygone Years". Therefore, it was necessary to call Artania "mysterious" and deliberately unsuccessfully search for her *“in the Sarskoye settlement, Timerevo and other points of the Volga trade route... in Suzdal, Beloozero, Smolensk and Orsha.”*

[193] Wikipedia. Mineral resources of France.
[194] Wikipedia. Armorica.

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Artania is "Frankish Rus": one of the trading factories that arose as a result of the activities of the trading monopoly "Radania-Rus" like the Dnieper (Kyiv), Ilmen (Novgorod) or
Danubian Rus'.

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Varangian Rus

1

"In the year 6367 (859). The Varangians from overseas collected tribute from Chud, and Slovenes, and Meri, and Krivichi. And the Khazars took from the field, and from the northerners, and from the Vyatichi, a silver coin each and "by the squirrel from the smoke."

"In the year 6370 (862). They drove the Varangians overseas and did not give tribute to them, and they began to rule themselves, and there was no one among of truth, and generation rose up against generation, and they had strife, and began to fight with each other. And they said to themselves: "Let us look for a prince who would rule over us and judge according to right". And they went overseas to the Varangians, to the Rus. Those Varangians were called Rus, just as others are called Swedes, and others Normans and Englishmen, and also some Gotlanders, - that's how it is these. The Chud, Slovenes, Krivichi and Ves said to the Rus: "The land ours is great and abundant, but there is no order in it. Come to reign and rule over us." And three brothers were chosen with their families, and took with them all of Rus', and came, and the eldest, Rurik, sat in Novgorod, and the other, Sineus, Beloozero, and the third, Truvor, is in Izborsk. And from those The Varangians called the Russian land. The Novgorodians were the same people from the Varangian clan, and before that they were Slovenes. Through two years later Sineus and his brother Truvor died. And he accepted Rurik alone had all the power, and began to distribute cities among his men - Polotsk to one, Rostov to another, Beloozero to another. The Varangians in these cities are finders, and the indigenous The population of Novgorod was Slovene, in Polotsk - Krivichi, in Rostov - Merya, in Beloozero - Ves, in Murom - Muroma, and Rurik ruled over all of them."

The chronicler in the introductory part of the "PVL" presents the Varangians as a separate people:

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"The descendants of Japheth are also: the Varangians, Swedes, Normans, Goths, Rus, Angles, Galicians, Vlachs, Romans, Germans, Korlyazians, Venetians, Franks and others - they adjoin the southern countries in the west and are neighbors with "the tribe of Ham."

But then the chronicle unites the Varangians - and only with the Rus - from which it follows that “Varangians” is a definition that clarifies the ethnonym:

“Those Varangians were called Rus, just as others are called Swedes, and others Normans and Angles, and still others Gotlanders, so are these.”

Indeed, there is no mention of the national community of “Varangians”, and after many lengthy debates, historians came to the conclusion that the word “Varangian” refers to the social status of its bearer: hired

warrior, warrior-merchant.

2

But the main problem of the history of Russian statehood is not who or what should be understood as "Varangians", but the fact is that historical sources do not know of a Scandinavian people named "Rus".

For almost 6 centuries, Nestor's story was not in doubt, but starting with Vasily Tatishchev, attention began to be paid to many historical and logical inconsistencies in the description of the events of the "PVL":

“About the Russian princes of old, Nestor the monk did not "I was well aware."

Finally, already in our time, summing up fruitless attempts to understand the chronicle message about the beginning of Rus, the authoritative Russian academician of history Boris Rybakov noted:

“It has been suggested that Sineus and Truvor did not exist, and the chronicler literally conveyed the Old Swedish words “sune hus” and “thru varing”, meaning “with one’s kin” and “faithful retinue”. This

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suggests the existence of a document in Old Swedish. The chronicle included a translation of some Scandinavian legend about the activities of Rurik, and a Novgorodian who knew Swedish poorly mistook the traditional entourage of the king for the names of his brothers. The veracity of the legend and, in particular, its geographical parts are small"195.

What conclusion follows from the academician's statement? That the building of the history of Russian statehood in fact, it has no foundation and therefore is doomed collapse, since such a “foundation” is a legend, the reliability of which, both in general and in particular, the significance is small.

But before reproaching Nestor for having laid an “unreliable legend” into the foundation of Russian history, shouldn’t we agree that the very fact the chronicler did not mention the Varangians-Rus specifically invented: Nestor undoubtedly knew who the Varangians were, and who the “Rus” were, and what the connection was between them. Well, there was after all, this is the reason why the Russian princes called themselves "Rurikovichs" and bore (although few) Norman names?

3

What is meant can only be understood taking into account the sequence and articulation of historical events that were described in this book earlier. We will talk about the existence of another trading trading post - "Varangian", founded by a trade and military the Radania-Rus union on the coast of the Varangerfjord in the north of Scandinavia. It would seem, what kind of trading post, located near the Arctic Circle, can we talk about? But it turns out that Varangerfjord was and remains far away not such an uninhabitable place:

[195] B. N. Rybakov. Kievan Rus and Russian Principalities. Science. M 1982. p. 298

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«Then Ngerfjord, also Zhsky Bay and Varensky Gulf (Norwegian: Varangerfjord) is a bay in the Barents Sea
sea. Forms good harbors. Thanks to the Gulf Stream, the bay freezes only in the harshest winters. Rich in fish. Along the coast there are mine deposits with a predominance of lead and zinc"196.

"Vadso is a small Norwegian market town on the northern shore of the Varanger Fjord. At latitude
70°5ÿ and longitude 0°34ÿ. Thanks to the cover from the north mountainous Varangian Peninsula, from the south - a small rocky island, which provides a calm
raid, also due to the eternal non-freezing of Varanger, i.e. the possibility of constant shipping. The average summer temperature here is 8°, and winter is about -10°; frosts of more than 10° are rare"197.

Where there is an opportunity to make a profit, that opportunity will be exploited - that is the immutable law (in modern parlance) of business. And Varangerfjord provides that opportunity.

shaft:

Firstly, it was a key base for the development of the fur-rich territories of Northern Europe and then the delivery of goods by convenient sea route to the Mediterranean
the sea and further to the southern and south-eastern markets;

secondly, the very fact that on the shore
Varangerfjord *"contains mine deposits with a predominance of lead and zinc"* made these territories an object of commercial interest - especially since
The deposits were located near ship anchorages.

An important advantage of the Varangian trading post was its convenient connection with the Priilmenskaya and Frankskaya (Artania) trading posts.

[196] Wikipedia. Varangefjord.
[197] Encyclopedic Dictionary of F. A. Brockhaus and I. A. Efron.

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4

The name "Varangerfjord" is "composite": in this case it indicates that the geographical
the object - "fjord" is located in an area associated with
someone or something called "warang or warangs". Such "compound" names are found in all languages.
in the world.

The "Varangians" were first mentioned in the "Tale of Time"
years" in the middle of the 9th century as an already known people. Byzantine and Scandinavian sources call them Varangians
(varangami) *"a special detachment in the service of the Byzantine emperors since the 11th century."*

This means that the Varangians are those Normans who were hired to serve various rulers either as personal guards, or to maintain order, or to participate in military actions. This confirms

and "The Tale of Bygone Years":

"Under 862, he (Rurik) had two husbands, not his relatives, but boyars, and they asked for permission to go to Constantinople with their

family." It is important to know that in Russia the word "Varangians" also had one, parallel meaning: traders198. The trade route from

Scandinavia to Greece in Russian
the chronicle calls it "from the Varangians to the Greeks and from the Greeks along

the Dnieper." *"When the Polyans lived separately in these mountains, there was a route from the Varangians to the Greeks and from the Greeks along the Dnieper, and in the upper reaches of the Dnieper - a portage to Lovoti, and along the Lovoti you can enter Ilmen, the great lake; from this The Volkhov flows out of the lake and flows into the great lake Nevo, and the mouth of that lake flows into the Varangian Sea. And*

[198] Wikipedia. Varangians.

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you can sail across that sea to Rome, and from Rome you can sail across the same sea to Constantinople."

This message deserves special attention: Nestor, telling about the route *"from the Greeks",* lists its geographical details, but is silent about that
the main obstacle that made the movement of merchant ships upstream of the Dnieper impossible, and downstream very costly and dangerous: this refers to the famous Dnieper rapids, which stretch for almost 70 km.

Well, really: will the merchants waste their energy and funds for overcoming rapids, for dragging ships overland on portages, if "from the Varangians to the Greeks and from the Greeks" it was possible to get there much cheaper, faster and safer by sea, around the coast of Western Europe.

"When we talk about the chronicle route from the "Varangians "to the Greeks," writes Professor V. V. Mavrodin, "to us usually imagined as a route connecting Scandinavia and Byzantium, passing through Rus' in transit. Such The idea is traditional but incorrect"199.

Isn't that why no other historical sources know of such a "path"? And this is what needs to be addressed attention that *"the route from the Varangians to the Greeks and from the Greeks" "was"* even back then, *"when the Polyans lived separately "to these mountains",* that is, before the Rus' settled in the Middle Dnieper region.

A similar situation is with the Baltic Sea, called "Varangian" in the "Tale of Bygone Years". Toponymy has its own laws: and if the sea is "Varangian", then

the Varangians must have been a well-known people living on its shores and having a special position
and influence on this sea200. However, the people "Varangians" did not

[199] V. V. Mavrodin. Formation of the Old Russian State and the Formation the vanishing of the ancient Russian nationality. M., MSU Publishing House, 1977, p.47.

200 The Sea of Azov was called the "Russian Sea" in ancient times.

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is known, and the Baltic Sea is called “Varangian” only in Russian chronicles - and nowhere else.

However:

“The origin of the word “Varangian”, “Varing” (Old Norse. Vaeringjar) and its exact meaning is a matter of debate. In Greek it first appears in the meaning of “Norwegian”, and after its formation from
“In their military units, this word began to denote mercenaries of Norwegian origin”201.

But of the four Scandinavian countries, Norway, as once, it does not border the Baltic Sea, and the renaming Slavic chronicler of the Baltic Sea in Varangian also *"is a controversial issue."*

Therefore (let me remind you) academician B. Rybakov regarding "Varangian legend" noted that its reliability *"and, in particular, its geographical part is small."*

But the point here is not in the “reliability of the legend” and its incorrect translation into Russian, but in the fact that it told about real events, but did not have that
of decisive importance for the history of Russia, which given to them by official Russian historiography. The main problem

of history as a science is its subjectivity. Here the description of any phenomenon or fact
is refracted through the personality of the author, who has preferences and convictions that are often fundamentally different from those of another writer reporting the same thing: what one emphasizes is hushed up by another. The inevitable
the consequence of the subjectivity of history is its politicization, when the biased interpretation of historical events becomes an integral part of the state
politics. Undoubtedly, Nestor's work is not free from the indicated dependence - there could have been two options for creating the "PVL":

[201] Wikipedia. Varangian Guard.

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- the already written chronicle was presented on princely approval and then corrected to conformity with his wishes;

- the chronicle came into being as a result of a princely order with a clear indication of where the “Russian land should come from.”

In any case, Nestor had to adapt to the "directives" information from various historical sources and documents - hence the multiple inconsistencies and discrepancies in the description of the educational process The Russian state from the moment of the calling of the Varangians to the moment of the baptism of Rus.

5

I believe that the basis of the legend that was known to the chronicler and which he “adapted” to history Rus, such historical realities have become: In the north

of present-day Norway, on the shore of the Varanger Fjord, in the Early Middle Ages there was a trading post trade and military union "Radania-Rus". Activities This trading post was provided by the Rus, whose numbers was significant, since the trading post had a large fleet, ensuring the acquisition of goods by merchants from the inhabitants of the northern coasts of Europe, and then delivery to the destination. The number of soldiers guarding the factory itself was also quite large.

The trading post was called "Varangian" after the name of the area in which it was located (like Podneprovskaya or Ilmenskaya), and its inhabitants, the Rus, were called Varangians. The Varangian Rus, the descendants of the Taman Rus, lived here for several generations and considered this harsh land their homeland. By the time of the events described, the trade

activity of the union had declined due to the Arab conquests, which blocked the main caravan routes; it is also clear that

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that the conquerors gave preference to their trading class. The Varangian trading post lost its original significance: the merchants left, and the Rus who lived there
were left "out of work". What "new business" did they take up?
original seafarers and skilled warriors? The answer to this question is clear - what they did before: providing military and security services, and now (free from any partnership obligations)

raids and robbery.

The Varangian trading post was, of course, good
known to the peoples of the northwest of Eastern Europe, among whom were the tribes of the Chud, Slovene, Merya, Krivichi - this is stated in the chronicle story, which begins with a message about tributary relations

between these tribes and the "Varangians from overseas".

"In the year 6367 (859). The Varangians from overseas collected tribute from Chud, and Slovene, and Meri, and Krivichi."

From the concept of "tribute" it follows that either the tribes in question submitted to the Varangians as a result of the war, or they acknowledged their superiority in force. It is not known when the tribute payments began and how long they lasted.
relations, but in 862 *"they drove the Varangians overseas and did not give tribute to them."* Again, it is unknown: was the refusal to pay tribute the result of the war or now the opposite: the Varangians recognized the superiority of power of the united
tribes. But it is more likely that the relations between the "summoners" and the Varangians did not have a power basis, therefore nothing is said about clashes between the Varangians and the tribes, but the story is limited to the word

"expelled", that is, "refused services". However, having lost confidence in the possibility of further conflict-free independent existence, the tribes again

turned to the Varangians-Rus, and this suggests that they
The previous presence ensured stability in relations between the tribes.

"A ruler of foreign origin, by virtue of his neutrality, was useful for maintaining

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unity; judging by the chronicles, a similar situation developed in the north, where friction between the Slovenians and neighboring tribes were the reason for the calling foreigners"202.

Undoubtedly, before deciding *"Let us look for a prince who would rule over us and judge us by law,"* the tribal leaders came to a mutual agreement on the conditions
"possessions" - and only after that they themselves or their trusted persons *"went overseas to the Varangians, to the Rus."*

6

The fact of the "calling of the Varangians" was recorded in some Scandinavian document accessible to Nestor, and was "adapted" by him as the basis of Russian statehood. How did the efforts end?
(possibly forced) chronicler - it is known:

"The first doubts about the veracity of the statements made in The "PVL" of events is contained in the "History of the State Russian", written by N. M. Karamzin.

As Russian historiography developed, the way the chronicler described events received increasingly critical assessments. According to historians, the PVL is composed of pieces from different periods,
works of different genres (folklore legends, church journalism, legal documents). In addition
Moreover, the PVL, like many ancient chronicles, was in fact a collection, and each new author could add something of his own to it; thus, the chronicle, its literary form and its ideological content grew
gradually, changing under the influence of ideas and directions of its time. According to D. S. Likhachev, in the PVL obvious insertions are found that destroy the logical
development of the story. The famous Russian source scholar M. D. Priselkov spoke about the Tale of Bygone Times

[202] H. Lowmiansky

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years as an “artificial and unreliable” historical "in a Czech source"203.

We will leave for now why the "PVL" is called *an "artificial and unreliable historical source"* the conscience of the author of the chronicle and many of its commentators, but Nestor did not invent the Varangian Russes: they really existed. And to avoid misunderstandings, Nestor emphasized

“And three brothers were chosen with their families, and took all of Russia with them”,

that is, there were no Varangian Rus left “overseas”, and there was nothing look for them there. The further metamorphosis is clearly stated and definitely:

“And the Slavic and Russian people are one, after all, from the Varangians They were called Rus, but before that they were Slavs."

Everything is clear: those who lived in the Middle Dnieper region the Slavs began to be called Rus. And so it was, but for a completely different reason, to which, strictly speaking, all the previous chapters of this book are devoted. This, I believe, is the real state

of affairs with those Varangians, "who were called Rus." By the time the events described in the Scandinavian legend used by Nestor in the Tale of Bygone Years - Kyiv, which became a continuation of the Sambat fortress, had already existed for a long time. Askold and Dir were in charge of the Dnieper trading post, and Rurik and Oleg were in Priilmenskaya..

[203] Wikipedia. The Tale of Bygone Years

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P.S.

"It was quite rightly noted that a merchant does not necessarily have to be a citizen of any of a certain country. For him, to a large extent, it makes no difference from what point one conducts one's trade, and the slightest displeasure may prompt to transfer his capital from one country to another, and with it all the industry that feeds the latter. No part of this capital can be said to belong to any a certain country until this capital is as would be scattered over the face of this country in the form of buildings or in in the form of long-term land improvements"204.

The most famous and successful in the trade there were Jewish merchants on the routes in the Middle Ages - this was explained, in addition to the natural abilities of the Jews, also the fact that *"the constant tension between Christian and Muslim traders sometimes resulted in bans on merchant ships entering ports of the enemy side. These bans usually did not apply to Jewish merchants"205,* as well as the presence of Jewish communities in virtually all countries of Europe and Asia and North Africa.

But Jewish merchants had an insoluble problem that prevented the transfer of capital from the commercial to the industrial sphere. And this problem consisted of in the fact that the richest merchants, not having their own country, do not could and did not want to "disperse" their capital *"in the form of buildings or in the form of long-term land improvements",* based on the sad experience of pogroms and expulsions.

[204] Adam Smith. "An Inquiry into the Nature and Causes of the Wealth of Nations."
[205] Wikipedia. Banks.

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Therefore, for Jewish merchants, the only opportunity to secure capital and make it productive was the system that later became known as the “banking” system.

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Chapter 4. Beyond the Thresholds

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Khortytsya Island

1

The name of the Dnieper island Khortitsa is known already at the beginning of the 12th century, but it is famous, first of all, for the fact that from the mid-16th century was the capital of the Zaporizhian Sich. It was first mentioned under the name of St. George by the Byzantine Emperor Constantine Porphyrogenitus in his book "On "Managing the Empire":

"After passing this place, (the Carian ferry) they reach an island called St. Gregory. On this island they make their sacrifices, for there stands a huge oak tree: they sacrifice live roosters, they strengthen and

arrows around [the oak], and others - pieces of bread, meat and what each has, as their custom dictates. They throw away and the lot about the roosters: either to kill them, or to eat them, or "let them go alive."

In the "Description of the Black Sea and Tartary", the author of which, the Dominican Emilio Dascoli, was prefect Kaffa (Feodosia) in 1634, it is said:

"On the extreme borders of Russia there are cliffs and forests that form a kind of island on the Dnieper River, where the Russes live, otherwise called Cossacks"206.

The modern name "Khortitsa" has been known since 1103. from Russian chronicle sources, therefore they tried to find the etymological basis of the island's name in the Slavic language: Vladimir Dal believed that Khortitsa came from "Khort" was the name given to a breed of hunting dogs with short hair, as opposed to long-haired ones. But in view of it was not that there was hunting on the island's territory or

[206] See I. Melnik. Traces of the Departed Ships. Section "Zaporozhian Seagulls" Cossacks."

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bred dogs of a short-haired breed, but the similarity of its outlines to a dog stretched out in a jump, revealed from a bird's eye view, is difficult to imagine: what kind of aircraft were used 1000 years ago to come to this conclusion?

The consequence of this doubt was the assumption that the more ancient meaning of the word "hort" is wolf; that is,
Khortytsia - "Wolf Island". In this case, strain
no imagination required

In addition to the Russian version, there is a Greek version, which comes from the Greek “hortos” – meadow, and a Turkic one: from “ort, orta” – middle, indicating the central location of the island in relation to the river banks.

But the most common is still considered to be
version, also based on the location of the island, but
already relative to the rapids. The island was certainly a stopping place for ships after overcoming a dangerous obstacle, and here they thanked the "gods" for deliverance from
dangers: Khortitsa is associated with Khors - "solar
"god" - one of the main idols of the pagan pantheon
ancient Rus. However, there is no indication that
his "duties" included taking care of merchants and travelers. And the explanations for this circumstance: why
the temple of Khors was located on the island - no.

There are other theories about the origin.
the name of the geographical Khortitsa, however, none of them
was not considered convincing, mainly because it did not correspond to historical facts: for example, the Greek presence on the island was generally unfounded, and the Turkic one was not long enough to form a stable name.

2

Proposed version of the origin of the toponym
Khortitsa is based on a departure from the traditional idea that the basis of the Cossacks were those

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the population of Greater and Lesser Rus', who, no earlier than the 15th century, for various reasons, left for the free lands located in the lower reaches of the Dnieper.

There is a fairly large amount of evidence that the indicated territories were still in use at that time.
much more ancient ones were places of settlement and
the spread of the ancient Rus, whose ethnic successors are the Zaporozhian Cossacks.

There has already been sufficient evidence that the Rus were inhabitants of the sea coast of southeastern Europe and a people of seafarers. Such

approach to the history of the Rus resolves many logical and
factual contradictions, which abound in the Tale of Bygone Years.

The ancient Rus lived in the northern part of Taman
peninsulas - on the "Island of the Rus" with the capital in the city
Russia. The Rus *"did not have cities or arable lands",* their main means of existence were raids and wars or they
initiated or in which they participated as
mercenaries. All the authors who mentioned the Rus say
about their high fighting qualities, courage, fortitude, they note their ruthlessness towards the enemy and even excessive cruelty.

In light of the topic under consideration, we are interested in the fact, also recorded by sources, that *“all*
The Russians carry out their campaigns on ships."

It has already been said that the Rus, like other "sea" peoples, were engaged in piracy in ancient times. The capture (boarding) of an enemy ship required desperate courage and special fighting skills: boarding

combat is hand-to-hand combat in cramped conditions and
the weapons used in it were distinguished by the fact that they were shorter than, so to speak, a general-purpose one. The short spear of the Rus was called a "kiy", and the short double-edged
sword - "korotik" ("dagger"). In the "Encyclopedia of Weapons"
it says:

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"Daggers are the most ancient boarding weapon with a short blade, intended to defeat the enemy in a boarding battle."

It is known that warriors are usually named by their appearance the main weapons they use. Russian warriors could be called "cues" or "daggers", but if the cue was used only during the campaign, then the dagger was weapons and everyday ones, worn constantly - like a dagger or a saber.

A large island located at a safe distance away from the sea, excluding a sudden attack by the enemy, ensuring control of traffic along the Dnieper and serving as a place for rest and repair of ships after overcoming the rapids, became the most important and largest base of the Rus in the lower reaches of the Dnieper.

Within the island, his main personal weapon was the inhabitants had a short sword, so they were called "daggers", and the island was called "kortitsa", because the ending "tsa" in Russian and Ukrainian, in addition to the diminutive function, determines ownership or

binding to a place: a forge is a place where blacksmiths work; a mill is a place where millers work; a free man is a place where free people live; hence the toponyms: Vinnitsa, Darnitsa and, by analogy, Korti-tsa.

The origin of the name Khortytsia has a real meaning historical basis, which, as already noted, implies a rejection of the traditional concept of history Cossacks.

In the "Description of the Black Sea and Tartary", the author of which, the Dominican Emilio Dascoli, was prefect Kaffa (Feodosia) in 1634, it is said:

"On the extreme borders of Russia there are cliffs and forests that form, as it were, an island on the Dnieper River, where the Russes live, otherwise called Cossacks"207.

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[207] See I. Melnik. Traces of the Departed Ships. Section "Zaporozhian Seagulls" Cossacks."

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Trident

1

Several years ago in Ukrainian media
a message appeared in the media that
famous Kazakh poet, literary scholar, linguist and
writer Olzhas Suleimenov presented his work in Kyiv
the book "Turks in Prehistory. On the Origin of Ancient Turkic
Languages and Writing", published in Ukrainian translation.

Interest in the book mentioned was caused not only
because it continues the theme of the book "Az i Ya", which
made the author famous in the early 70s of last year
century, but also because, as the chairman of the Union of Writers of Ukraine
Volodymyr Yavorivsky noted at the time of the aforementioned presentation,
“in Suleimenov’s book, the fourth part is dedicated to Ukraine, even our

trident is a hieroglyph that resembled a tree, the tree of life,
which later became a symbol
Ukraine and became our coat of arms."

Olzhas Suleimenov can certainly be proud
such an assessment of his work with a certain zeal
attitude of Ukrainians to the national aspect of their
history, and since it was reported that the “secret of the trident” was
solved by a Kazakh scientist, we must understand that we are talking about
really serious arguments that allowed him
lift the veil of secrecy about the origin of the national symbol of
Ukraine.

At the same time, in this regard I propose another version,
which does not go beyond the history of Ukraine itself as a
direct state and ethnic successor of Ancient Rus. This version

is based on the conclusion given in this book

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(I hope - convincing) that the ancestral home of Ancient Rus'
was not located in Scandinavia, but in the Northern Black Sea region.

The ancient Rus owned the lands of the present-day Taman Peninsula, located on the eastern shore of the Kerch Strait, known in the distant past as the “Island of the Rus”.

2

Why is the trident the family symbol of the prince?
Vladimir Svyatoslavich - there are several versions, but most of those who think about this agree that the trident was borrowed by the Rus from

Khazar. The argument that Vladimir (and not only him) was called by the Khazar title is also given to this
"Kagan", for which there is indisputable evidence. But
This conclusion is unconvincing even because
by the time of Vladimir's accession to the throne, the Khazar Khaganate, as a united and powerful state, had already in fact
there was none, and its attributes could not be attractive
for the growing strength of Kievan Rus. We should also note that the photographs displayed on the Internet
allegedly the Khazar tamga, from which Vladimir's trident
is really almost no different - a common falsification, since to this day not a single (!) artifact has been found that would be recognized as indisputably Khazar. So the trident of the Russian prince is quite independent, and the fact that similar ones are known among other peoples has an explanation:

“According to available ethnographic data, the prototype for tamga was the simplest
geometric figures (circle, square, triangle, angle, etc.), sacred pictograms, birds and animals, household items, tools, weapons

and horse harness, sometimes letters of different alphabets. It is possible that the prototypes of many signs were dark animals or other symbols dating back even further.

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to tribal relations. Therefore, the graphemes of many (especially simple) signs could simultaneously
or be used consistently in several geographically, culturally and chronologically different places at once
related societies"208.

But what is known about the trident?

"A trident is a weapon that consists of a long shaft and a tip topped with three teeth. Like many other piercing and chopping weapons, the trident originated from everyday peaceful
instrument, in this case a spear, used
for fishing to this day. The original material was bones. When the trident was transformed from a hunting tool into a weapon, the hooks on the ends of the teeth, which held the fish, disappeared.
In close combat this effect was not in demand. The trident was used as a spear, with its help it was possible also to seize the enemy's weapon. This weapon was widespread during the Roman Empire gladiators (retiarii).

Also, the trident is the most famous symbol of power over the sea and an attribute of the ancient Greek "god" Poseidon (Neptune)"209.

So, the original ancient purpose
trident - a tool for catching large fish by striking. It is quite clear that the probability of hitting the object of the hunt with a trident was much higher than, say, with a spear, and the arrow-shaped end of the tip (tooth) guaranteed the retention of the catch. Therefore, the trident was a family symbol of those tribes that lived on the banks
water bodies: rivers, lakes, seas, oceans.

The ancient Rus, as shown above, lived
on the Taman Peninsula (Island of the Rus), the shores of which were washed by the waters of two seas, so the probability of the trident symbol as their family sign is quite high. But

[208] Wikipedia. Letter.

[209] Wikipedia. Trident.

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The trident had another use for the Rus people, much more important than a "fishing tool." This refers to the main occupation of the Rus, as I recall:

"…They (the Rus) are tall, stately and brave when attacked. But on horseback they do not show courage, and "They carry out all their raids and campaigns on ships"210.

There is information about multiple raids by the Rus on the cities of the southwestern Caspian and Black Sea regions. the coasts of Byzantium and even Spain.

To call a spade a spade, let us say that the Rus' occupations were robbery and piracy, as well as the provision of military services. However, they should not be considered some exceptional villains: in those days, everyone The Sea Peoples did the same.

But let's return to the trident. It has already been said that the destructive capabilities of the trident turned it into a close combat weapon, similar to a dagger or a saber. In this way, In so-called boarding battles, that is, when capturing a ship, the trident also performed such an important function as holding and pulling up the attacked ship. Here is an encyclopedic description of boarding weapons:

"A pole with an iron or brass rod attached tip, with two curved horns and between them with a straight rod with a ball on the end. Served "to pull a ship or to push it away, it was used as a boarding weapon."

Therefore, we will pay attention to the fact that the seal found during excavations211 , identified as the seal of Svyatoslav *"had the image of a rough bident, directed "high up, with a short spur at the bottom."*

And another opportunity was provided by the trident (two-pronged): when stuck into the wooden lining of the side, it played the role of a support step when it is necessary to climb the ship is higher in relation to the attacker.

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210 Ibn Rustah "Al-A'laq an-nafisa" ("Precious Values").

211 According to some sources - in Kyiv, according to others - in Belaya Vezha (Sarkel).

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3

The undoubted connection of the bident or trident with the sea has another very interesting aspect, having considered which can be understood: how and why it becomes the birthmark of the Rus:

The trident is the permanent attribute of Poseidon, one of the main pagan Greek (Achaean) "gods" who controlled the water element. One of Poseidon's epithets was Tauris212. Having taken the form of a "river god", Poseidon married Tyro, who gave birth to Peleus and

Neleus, the father of the wise Nestor213. But if Neleus was the “father of the wise Nestor,” then Peleus was the father of the famous Achilles, and Achilles, according to Arian, was born in Tavride214:

But in ancient times it was the northern part of Taman The peninsula was called the "Island of the Rus", the main city which was called Russia.

4

The Dnieper (Kievan Rus) was a continuation of Tauric Rus, which even after the death of Svyatoslav represented a serious military force capable of influencing the state of affairs in Kyiv. Considered

with this, Vladimir, having become the Kyiv prince, restored the cult and sanctuaries of the pagan "gods" of the Rus; he also retained his father's princely insignia and could not help but know about it sense. Having strengthened his position on the princely throne, Vladimir after the famous "Korsun campaign", in which he demonstrated the increased power of his state, baptized Rus and destroyed pagan temples. Change

Vladimir did not become a cardinal princely sign, but

212 Plato. Charmides 153 a
213 Hom. Od. XI 241–254

214 More details about this can be found in the chapter “Achilles of Myrmekion”.

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the transformation of the bident into a trident confirmed the antiquity of the Rus, which was not inferior to the antiquity of the Greeks. And why is it necessary to think that Vladimir, having accepted Christianity according to the Greek model, remained aloof from Greek culture
and knew nothing about Poseidon? In any case, Vladimir *"He sent to collect children from the best people and send them to book education."*

In any case, the Christian prince had to distinguish his sign from the sign of the pagan prince, and at the top
the middle tooth, without breaking the symmetry, it was possible to depict Christian symbols, for example, a cross - and
There is evidence of this. Heraldry experts have noted more than two hundred (!) varieties of images
tridents in the princely insignia of Russian princes.

It seems that sufficient evidence has been presented to prove that the connection between Vladimir's trident and the Khazar tamga is fictitious.

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Beyond the thresholds

It is believed that the history of the Cossacks is quite well is known. Although differing in detail, all the authors who touched upon these topics agree that the essence of the Cossacks is freedom, that is, the basis of the Cossacks became those from the population Great and Little Rus', which for various reasons do not wanted or could not live in dependence either on state structures or on the authorities in these structures holding. They went to free lands - to where the pressure on them from the state was extreme. it's difficult, but where were the natural conditions for normal existence. Such lands were located in the valleys of the Don and Kuban, Terek, in the lower reaches of the Dnieper, on the Azov coast, and the beginning of their settlement by those who later became known as "Cossacks" is attributed in time no earlier than the 15th century. From this view of history Cossacks, the conclusion naturally follows that the beginning of the Cossacks was laid by the Slavs - the ancestors of modern Russians and Ukrainians, from which it also follows that the first Cossacks were Christians. The term "Cossack" is considered a social determinant. Academician Dmitry Yavornytsky, who

is the author of the most complete study of the history of the Zaporozhian Cossacks, gives several interpretations of this words confirming that it is a class characteristic:

"In the language of the Polovtsians, 'Cossack' meant 'guard of the front, night and day'"215.

"In 1510, Cossacks were known in Belgorod and Akkerman, Perekop and Crimea. In Crimea, all the Tatars

[215] D. I. Yavornitsky "History of the Zaporozhian Cossacks" Kyiv. Naukova Dumka. 1990. V.2. p.7.

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At this time they were divided into three classes: Uglan or lancers, princes and Cossacks"216.

"In 1545, the Cossacks descended on the Turkish city Ochakov... The first indications of the existence of Cossacks as a separate class date back to this same year.

from other Lithuanian-Polish and Russian classes - the gentry, the bourgeoisie and the serfs, they live in cities and villages, are engaged in various trades and

form special communities for permanent defense against Muslims. This was the case in the Kanev, Bratslav, Cherkasy, Mogilev and other voivodeships."217.

The famous Ukrainian historian, of course, is not could not have asked himself about the ethnic roots of the Cossacks - here is his opinion on this matter:

"Like all the foundations of our political and religious life is rooted in the cradle of the human race, Central Asia, so the beginning of the Cossacks should be sought not in Europe, and in Asia... This name (Cossack) is borrowed

Sarts from the Kirghiz, a nomadic and warlike people yes Central Asia, which always called themselves and now they are called not Kyrgyz, but Cossacks... Many of those we call "Kyrgyz" they don't even know at all of this name and when asked who they are, they always answer that they are "Cossacks". The sedentary inhabitants of the Middle In Asia, when they say the word "Cossack", they mean a person who is not sedentary, mobile, always ready for war, prone to robbery, plunder, and seizure"218.

Here, on the one hand, the Cossacks are one of the Central Asian peoples: the Kirghiz; but on the other hand, by the word "Cossack" they mean "settled inhabitants of Central Asia" not belonging to a certain nation, but rather social status: restlessness, mobility, readiness for war.

216 Ibid. p.8.

217 Ibid. p.11.

218 Ibid. p.6.

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D. Yavornytsky traces the etymology of the word “Cossack” to the Turkic “kai-sak” - “light bag”219, that is, it implies a person who is not burdened by anything, free in his movements and, most importantly, ready to
to act with weapons in hand at any time. The image

of the Cossack became attractive to seekers
adventures and opponents of any kind
sity, and such an idea about the Cossacks after the passage of
centuries not only did not undergo any changes, but
received a certain romantic connotation.

But let's return to our reasoning.

The question is natural: why did the Rus' accept and preserve the definition of "Cossacks" given to them by the Radanites? Because after the death of Prince Svyatoslav in 972,
the influence of the Slavic Christians in Kyiv increased significantly, receiving support first from Yaropolk Svyatoslavich, and then from Vladimir Svyatoslavich, who became the Baptist of Rus, but the state in the Middle
The Dnieper region, where princes wore and gave to their children Slavic (with rare exceptions) names, where they spoke, wrote and prayed to God in the Slavic language, retained the former name - Rus, under which it was known in all
countries of that era.

However, Tauric Rus, which was significantly remote and then surrounded by nomads, found itself outside the interests of Kievan Rus.

The Taurian Rus recognized Svyatoslav's son Vladimir as the legitimate prince, especially since he managed to win their trust by restoring (briefly) the cult of the Russians.
pagan "gods" in Kyiv and Novgorod. But the primacy
Kievan Rus was not accepted in Taman, although after the death a significant part of the Russian army in Bulgaria and the prince
Svyatoslav no longer had the strength and strength to survive on the Dnieper rapids.
opportunities to restore the “status quo”.

[219] In Hebrew, "light sack" is kal sak.

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The Russians could do nothing about the fact that their original the national name passed to another people and they began to distinguish themselves with the qualifier “Cossacks”, which is good was known as a synonym for the word "Rus" in those many cities and countries through which trade passed paths.

The Taurian Rus, "who had no cities or arable lands," continued to exist through raids and the offer of military services. But in their midst something could not help but happen.
and there was a split between those who continued to observe the laws of the ancestors and those who preferred a calmer and predictable existence. The second ones moved to fertile lands in the Kuban and Don basins, the foundation of settlements (stanitsas) and formed the
times of the Cossack group: Kuban and Don. But also becoming farmers, the Don and Kuban Cossacks preserved a special way of life, when men from an early age received thorough military and physical training under the guidance of experienced fighters. Therefore, they were able to withstand the encirclement of nomads and subsequently

become an important and reliable part of the Russian army, always remaining free people, and fought only
as part of their own units, controlled by their own commanders.

But there were also those among the Taurian Rus who did not change the traditions of their ancestors and continued to earn their living. bread with weapons: they led a camp lifestyle, strictly
observed the laws of their existence developed over centuries and also continued to carry out many of their raids “on ships.” They differed from their more
peace-loving relatives and appearance - this is worth paying attention to. Byzantine historian Leo the

Deacon, who personally saw
Russian prince Svyatoslav Igorevich, describes him
appearance:

“This is what his appearance was like: of moderate height, not too tall and not too short,

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with shaggy eyebrows and light blue eyes, snub-nosed, beardless, with thick, excessively long
hair above his upper lip. His head was completely bare, but a tuft hung down on one side.
hair - a sign of nobility of the family; a strong nape, a broad chest and all other parts of the body are quite proportionate, but he looked sullen and wild. In one ear
he had a gold earring on; it was decorated
carbuncle framed by two pearls. His clothing was white and differed from the clothing of his entourage only in its purity."220 Prince Svyatoslav, the last pagan prince of Taurian Rus, in addition

to his other merits, entered history as

a warrior who shared with his squad all the hardships of a life on the march and therefore, without a doubt, enjoyed
respect and love of his comrades.

Grigory Grabyanka, who lived on the edge of the 17th and 18th centuries, was one of the first Ukrainian historians to turn to
to the history of the Cossacks. He assumed the existence of a historical connection between the Cossacks and the Khazars not only because of the linguistic similarity of the two definitions (kha-zary-kazaks), but also because of the similarity of their way of life and activities, since both

"who were from... military rank from ancient times and by the sword "I exercised, and not by the yoke of labor"221.

However, it should be clarified that the Khazars, in the opinion of The Grabianki were not an ethnic group, but a social group whose goal was exclusively military activity. It is indicative to compare the above quotation with the words contained in the response of Prince Svyatoslav to the Byzantine Emperor John Tzimiskes:

"We are not some kind of artisans who extract
"the means of living by the labor of their hands, but men of blood"222.

[220] Leo the Deacon. History. Science. M.1988. p.82
[221] Chronicle of Grigory Grabianka, Kyiv. Knowledge of Ukraine. 1992. p. ў5
[222] Leo the Deacon. History. Science. M.1988. p.57.

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After Svyatoslav's death, his most loyal
from the "men of blood" in memory of the deceased prince
began to shave their beards and heads, leaving only a tuft on the head
hair (forelock) and put an earring in the ear. This part of the Tauride
The Rus, who preserved the traditions of their ancestors, eventually moved to the lands in the lower reaches of the Dnieper - beyond the rapids: they, like themselves, began to be called "Zaporozhian Cossacks". The Zaporozhians never forgot that they were descendants of the Rus (true Rus), that their ancestors
founded the city of Kyiv and the state of Rus, the strait beyond it
interests of a lot of blood, but were crossed out by Kyiv
princes from the history of Russian statehood.

Bohdan Khmelnitsky called himself a Russian prince:
"the sole ruler and autocrat of Russia."

In one of the addresses to the army and Little Russian
to the people on the eve of the Battle of Poltava, Hetman Ivan Mazepa
said:

"It is known that before we were what we are now
Muscovites: the government, primacy and the very name of Rus' passed from us to them."

Hetman Petro Konashevych-Sahaidachny in the messenger
In a letter to the Polish king Sigismund III in 1622, he calls his
country Rus. Ivan Vyhovsky in a letter to
King Jan Casimir called the Cossack state
also Rus223. As

the Lithuanian chancellor wrote in his diary
Albrecht Radziwill:

"Khmelnitsky kept the Rusyns in such obedience that they were capable of anything, if only he had waved his hand hand"224.

I quote the opinion of a famous Russian historian
I. A. Zabelina:

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223 P. P. Tolochko. Rus-Little Rus-Rus people in the second half of the 13th–17th centuries. Kievan antiquity. No. 3. 1993.

224 N. I. Kostomarov. Bohdan Khmelnitsky. M. Yurait. 2018.

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“Be that as it may, the origin of our Cossacks must go back to ancient times, for it, the Cossacks, is, so to speak, an inevitable physiological phenomenon of the ancient life of our Ukrainians, brought to God's light by their geographical position.

and the course of history itself”225.

[225] I. E. Zabelin. History of Russian life from ancient times. Osteon-press. Ch.1.

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Orlik Constitution

1

In Russia they know that Ivan Mazepa, the hetman of the Zaporozhian Host, is the one who betrayed the Russians during the Battle of Poltava and went over to the enemy's side.

In Ukraine they know that Ivan Mazepa is a national hero a hero who fought for Ukraine's independence from Russia. In honor of Mazepa, settlements, streets and monuments have been named in Ukraine. There are monuments Mazepa in Romania, in the USA.

Ivan Mazepa studied in Holland, Italy, Germany and France, was fluent in Russian, Polish, Tatar, Latin. He also knew Italian, German and French. He read a lot and had a wonderful library in many languages. His favorite book was "The Prince" by Niccolo Machiavelli.

In Russia, only historians know about Philip Orlik.

In Ukraine they know that Pylyp Orlyk is the closest associate of Ivan Mazepa, after whose death he was proclaimed hetman of Right-Bank Ukraine. Memory of Philip Orlyke is preserved and revered not only in Ukraine, but also in Belarus, where he was born, and in Sweden, where he lived for some time in exile.

Philip Orlik was educated at the Jesuit Collegium in Vilnius, graduated from the Kiev-Mohyla Academy, where he was especially interested in theology and philosophy. He spoke many European languages (Polish, Swedish, French, Bulgarian, Serbian, Italian, German, Greek), as well as Latin

and ancient Greek. He was the author of many poetic works, books, publications. He is famous for the fact that

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compiled "Treaties and regulations of rights and liberties
The Zaporizhian Army" *(Pacta et Constitutiones legum libertatumqe Exercitus Zaporoviensis),* which received
in Ukrainian historiography the name is "The Constitution of Pilip Orlyk"

2

The "Constitution" consisted of a preamble and 16 articles.

Usually, the preamble sets out in a concentrated form the goals, objectives and principles of the normative act, indicating the conditions, circumstances, motives and other
the initial principles that served as the reason for its creation. In the preamble to the "Constitution" by Philip Orlik
the history and development of the Cossacks were interpreted
positions of the origin of the Cossacks from the Khazars.

"... the militant ancient Cossack people, formerly called Khazar, the Lord first exalted with a knightly character, spacious possessions and eternal
glory. That people with their persistent campaigns by sea and by land not only the surrounding tribes, but also the Eastern Empire itself (Byzantium) was shaken by such
fear that the eastern emperor, striving to live with him in the world, secured a strong marital relationship with its head - he named his son the daughter of the kagan, namely prince of the

Cossacks…"226. "The Constitution" was intended for *the "General to the Colonels and the same Zaporizhian army*
with full joy on both sides Approved
free election by a formal oath", that is, it was subject to discussion at all levels of the Zaporizhian army
and only after that was it accepted under oath.

I would like to draw the attention of those reading these lines to the fact that the words *"…the militant ancient Cossack people, formerly called Khazar"* belong to a highly educated and powerful person is good

[226] Wikipedia. The Constitution of Phillip Orlik.

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who understood the meaning of what was said and, therefore, was convinced of his opinion. Therefore, no matter who and how they tried to consider Orlik's words only as an aspiration "to separate from the Muscovites" - he must understand that to announce "off the cuff" to the Cossacks that they are coming from the people, "formerly called Khazar" and not to foresee the reaction of the "masses" could only be a limited person, which Philip Orlik certainly was not. Moreover, he cites an actual historical fact, when

"The Eastern Emperor, striving to live with him (the Khazar people) in peace, secured a strong marital connection with its leader - he named his son the daughter of the kagan, and "namely, the prince of the Cossacks…".

This refers to the Byzantine Emperor Constantine V, who was married to Irene, the daughter of the Khazar Khagan. Vihor227, whom Orlik calls the "Khagan of the Cossacks." Their son, the emperor, known as Leo IV Khazar, ruled in 775-780. It is appropriate to recall that Metropolitan Illarion in his treatises "A Word on the Law and Grace" and "Confession of Faith" (1040s) calls Vladimir *("the great kagan of our land", "our kagan Vladimir")* and his son Yaroslav the Wise kagan *("to our faithful Khagan George", "to the faithful Khagan Yaroslav").* On the wall of the Cathedral of St. Sophia of Kiev there is a short inscription "Save, Lord, the Khagan ours." It is believed that this is about the son of Yaroslav the Wise - Svyatoslav Yaroslavich, who reigned in Kyiv in 1073–1076. Author of "The Tale of Igor's Campaign" (end 12th century) calls the Tmutarakan prince Oleg Svyatoslavich a kagan. *("The River Boyan and the campaigns against Svyatoslav the old-time singer-songwriter of Yaroslavl Olgov Kogan "hoti")".*

From the above reasoning it follows that the Cossacks preserved the memory of having been previously called Khazars. However, there is no evidence to support this

[227] An association comes to mind: "vikhor" is a strand of hair sticking up; the Cossack forelock is "oseledets".

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the Khazar version of the origin of the Cossacks - no, for what reason historians consider this version unproven. One of the arguments for its rejection was that

The Khazars, as is known, professed Judaism, and the Cossacks
There was, let's say, a biased attitude towards the Jews.

So it turns out that Philip Orlik nevertheless succumbed to the temptation to distance himself from the history shared with the Great Russians, “inventing” his own?

Let me repeat once again: in the preamble to such an important document as "Treaties and regulations of the rights and liberties of the Zaporozhian Host" its author would not have turned to unfounded facts. But he could not
to fully represent their actual cause-and-effect relationship and sequence, which
revealed in this book.

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Part 2

Exercises in historical logic

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Chapter 1. The Exiled People

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Where is Ur of the Chaldees?

"A camel can travel 30-40 km per day at long journeys. A camel with a rider can travel up to 100 km per day, with an average speed of 10–12 km/h."

I can imagine the surprise: what do camels have to do with it? here's why:

1

"And these are the offspring of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot. And Haran died. under Terah, his father, in the land of his birth, in Ur Chaldean. And Abram and Nahor took unto themselves wives. The name of the wife Abram's name is Sarah, and the name of Nahor's wife is Milcah, the daughter of Haran, the father of Milka and the father of Iscah. And Sarai was barren, she had no children. And Terah took Abram his son, and Lot the son of Haran, his grandson, and Sarai his daughter-in-law. his wife, Abram, his son, and they went out with them from Hurrah of the Chaldeans, to go into the land of Canaan, and They reached Haran and settled there. And the days of Terah were two hundred years and five years, and Terah died in Haran"228.

Let's remember: Abram's brother - Nahor and his wife Milca did not leave with Terah: they remained in Ur of the Chaldees.

Ur of the Chaldees is now considered to be a settlement Tell al-Muqayyar in southern Iraq in the area of the city An-Nasiriyah, located 370 km southeast of Baghdad on the banks of the Euphrates River. In ancient times, this area was called "Southern Mesopotamia". The name "Mesopotamia", like many other proper geographical names, has come down to us from ancient times. days from the Greeks (ancient, of course): in Greek "Mesopotamia" means "between the rivers".

[228] Genesis 11:27–32

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Tell al-Muqayyar was excavated in the 1940s by Leonard Woolley's archaeological expedition and identified by him as the biblical Ur. It is officially recognized as such.

2

Let's turn to the biblical story:

"And Abraham was old, and advanced in years, and the Lord blessed Abraham in all things. And Abraham said to his servant, the eldest of his house, who ruled over all that he had, 'Put your hand under my thigh, and I will take from you an oath by the Lord, the God of heaven and the God of earth, that I will not thou shalt take a wife for my son from the daughters of Canaan, among whom I dwell; but to my land and to my native land my go and take a wife for my son, for Iz-hak…" And the slave took ten camels from the camels of his master and went, and all his master's goods in his hands; and he rose up and went to Aram Naharaim, to the city Nahora»229.

Isaac, like his father Abraham, does not allow son to take a wife "from the daughters of Canaan":

"And Isaac called Jacob, and he blessed him, and he commanded him and said to him, 'Do not take a wife from the daughters of Canaan. Arise, go to Padan-Aram, to the house of Beth-el, your mother's father, and take yourself a wife from there. of the daughters of Laban, your mother's brother…" And he sent away Isaac Jacob, and he went to Padan-aram to Laban, the son of Bethuel-arami, the brother of Rebekah, the mother of Jacob and Esau"230.

"And Jacob went out from Beersheba, and he went to "See"231.

Here both Padan-Aram and Aram-Naaraim are names localities: literal translation

[229] Genesis 24\1–10

[230] Gen. 28\1,2,5

[231] Gen. 28\10

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Aram-Naharaim - "Aramaic interfluve". The city where
Laban lived, named definitely - Haran: thus
the logic of the biblical narrative leads us to the fact that the place that
Abraham calls *"the house of Nahor
my land and my homeland",* and Isaac *"the house of Bethuel, your
mother's father",* has a specific name – Haran. The name of this city is
already familiar to us:

*"And they went out with them from Ur of the Chaldees, to
go to the land of Canaan, and they reached Haran and
settled there."*

*"And Abram was seventy years old and five years old when he went out
him from Haran. And Abram took Sarai his wife, and Lot his brother's son,
and all their goods which they had taken, and the souls which they had
found in Haran. And they went out to
go into the land of Canaan."*

Neither historians nor commentators of the Pentateuch have
disagreement over whether Haran is a village located in the northern
interfluve of the Tigris and Euphrates (in
Northern Mesopotamia) in southeastern Turkey near
its borders with Syria. This village exists to this day.
and retained its ancient name.

But in this case we get a contradiction: Nahor is not
left with Abraham and remained in Ur of the Chaldees, which, according
to the accepted opinion, was located in the south of Iraq and
in which his descendants continued to live - then why
Jacob went to Haran, located much further north, to look for a wife?

3

However, let us not rush to conclusions: it turns out that in the text
of the Torah itself there is evidence that Ur of the Chaldees could not
have been located in Southern Mesopotamia.
Tamii.

Let us turn to the biblical story of Jacob's flight.
with his family from his father-in-law - Laban:

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"And Jacob arose, and he set his children and his wives upon camels. And he carried away all his substance and all his property, which he had acquired, the wealth he had acquired, which he had acquired in Padan-Aram, in order to come to Isaac his father, to the land of Canaan. And Laban went shearing her flocks, and Rachel stole the idols that were her father's. And Jacob stole the heart of Laban-arami, in that he did not tell him what he fled. And he fled with all that he had; and he arose and he crossed the river, and went toward Mount Gilead. And it was told Laban on the third day that Jacob had fled. And he took his brothers with him, and he pursued him, seven days' journey, and he overtook him at Mount Gilead."[232]

So, it is known that:

Laban, the grandson of Nahor and grandnephew of Abraham, continued to live where their ancestors had lived, in Ur. Chaldean, located (according to tradition) in Southern Mesopotamia:

Mount (Gilead) Gilead is one of the elevations in the mountainous region located beyond the Jordan River on northeastern border of Israel. After the conquest By the Canaanite Israelites, Gilead became the lot of the half-tribe of Gad, Reuben, and the half-tribe of Manasseh *("And Moses gave Gilead "Mahir, the son of Manashe, and he settled in it"*[233]) .

From the "city of Nahor" to Mount Gilead, Jacob traveled for 9-10 days *("On the third day Laban was told that Jacob left. Then he took his relatives with him and pursued him for seven days, and overtook him at Mount Gilead.*

The maximum distance that the unburdened pursuers could cover in seven days did not exceed 600 km. The speed of movement

the number of fugitives was much less, given that *"And he took away all his wealth and all his property that he had acquired, the property that he had acquired, that he had acquired in*

[232] Gen. 31\17–23

[233] Numbers 32/39–40

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Padan-Aram"234. By "property" we should understand not only the things loaded on the camels, but also
“And Jacob sent messengers before him to his brother Esau in the land of Seir, in the region of Edom. And he commanded them: “Thus say to my lord Esau: “This is what
Your servant Jacob says: “I lived with Laban and lived to this day I have oxen, and donkeys, and small cattle, and “slaves, and slaves”»235.

Let us clarify that oxen, donkeys and especially small cattle significantly influenced the speed of movement of the fugitives - in this case, the distance of their daily transition
was no more than 30 km.

Even the shortest route (most of which passed through the desert) from the biblical Ur
(Tel al-Muqayyara) to Gilead is no less than
1,000 km.

Conclusion:

If "City of Nahor", where she remained and continued the family of Abraham's brother lived no further than 600 km from Gilead, then it could not have been in the south.
Mesopotamia (Iraq), and the desired point corresponds to Haran, the distance from which to Gilead is approximately the indicated value.

4

Therefore, there are those who do not share the confidence in that excavated by Leonard Woolley in southern Iraq
Tell al-Muqayyar is the birthplace of Abraham. It is unclear why this honorary right does not belong to the city
Urfa, located in southeastern Turkey? And not
not only because we see the word "Ur" in its name, and that Urfa is only 30 km north of Haran, but also

[234] Gen. 31\17–18
[235] Gen. 32\3–4

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because in the present-day Turkish city of Urfa, a cave located under the ruins of the city fortress has been known since time immemorial, where, according to legend, Abraham was born. But that's all there is to Urfa
are not exhausted - there are still more next to it
several settlements whose names cannot be ignored
tie in with the biblical narrative:

"There are several villages and settlements bearing the name "Serug" (the name of Abraham's great-grandfather), "Nakhor" (the name of Abraham's grandfather and brother), "Terakh" (Abraham's father) and "Aran" (Abraham's brother, father "Lota)" - writes Lennart Möller, who traveled through southeastern Turkey, in his book "The Case of the Exodus"236 . And this is indeed so. The ones that exist to this day
Urfa and Haran are the biblical Ur of the Chaldees and Haran: the "land and homeland" of Abraham.

5

Here is another argument proving the close proximity of Ur of the Chaldees and Haran - this argument is also based on the biblical narrative:

"And Abram was seventy years old and five years old when he went out him from Haran. And Abram took Sarai his wife, and Lot his brother's son, and all their goods which they had taken, and the souls which they had found in Haran. And they went out to go into the land of Canaan."

A simple calculation shows that Abram's father, who actually started his journey to Canaan, but remained and died in Haran, lived another 60 years after parting with
son:

"Terah lived seventy years and begat Abram, Nahor and Arana"237.

[236] ÿÿÿ. Scandinavia Publishing Limited. 2005.
[237] Genesis 10/26

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“And the life of Terah was two hundred and five years, and Terah died in Feeding»238.

“And Abram was seventy-five years old when he departed from Haran.”239 It turns

out that Terah lived 60 years (until his death) in Haran without his loved ones - after all, Nahor remained in Ur of the Chaldees, which according to (I emphasize once again) the official version of the location of this city, was located more than 1,000 km from Haran, even assuming that the fugitives chose the route straight through the desert.

So Abraham left his father alone? The Torah does not discuss this issue, since Abraham followed the instructions of the Almighty, but the New Testament authors, despite despite the obvious, they still claim that Abraham left Harana only after the death of Terah - could the great the prophet to act differently:

“Then he went out of the land of the Chaldeans and settled in Harran; and from there, after the death of his father, he removed him [God] into this land in which you now live”240.

Of course, Abraham could not and did not leave his father alone - it turned out that the city of Ur of the Chaldees, where he remained Nahor and the city of Haran, where Terah lived, were close by; that is, the son, grandsons and great-grandsons lived in close proximity. near Terah.

There is evidence in the Torah that Abraham did not lose sight of his relatives:

“After these things it was told Abraham, saying, ‘Behold, Milcah has also borne sons to Nahor your brother: Uz his firstborn, Buz his brother, Kmuel the father of Aram, Kesed, Hazo, Pildash, Jidlaph and Batuel; from Batuel was born Rivka. Of these eight Milcah bore to Nahor, Abraham's brother"241.

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238 Genesis 10/32

239 Genesis 11/4

240 Acts of the Apostles 7/4

241 Genesis 22/20–24

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So Abraham did not leave his father unattended and did not violated the commandment given to his people in the future:

“Honor your father and your mother, as the Lord your God commanded you, that your days may be long yours, and that it may go well with you in the land which the Lord your God is giving you.”

And in conclusion, I give another argument in favor that Aram Naarim, the city of Nahor, could not be located in the south of Iraq:

"...initially, Mesopotamia was only the name for Northern Mesopotamia. Later, by the beginning of our era, Roman geographers began to call Mesopotamia "Babylonia"[242]. In other words, from the time when Terah and Abram went out *"... from Ur of the Chaldees to go to the land Canaanite"* and until the time when *"Roman geographers began to call Mesopotamia and Babylonia"* (that is, (they began to call Mesopotamia and Southern Mesopotamia) at least 16 centuries passed.

In the history of the Jewish people, the count goes on for thousands of years. these.

[242] Wikipedia. Article "Mesopotamia".

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Abraham the Jew

1

The word "Jew" is found in the Holy Scriptures 34 times: it is an indisputable ethnonym. The very first mention of this word is in the Torah:

"And the one who had been saved came and told Abraham the Jew, and he dwelt in the oak groves of Mamara the Emorite, the brother of Eshkol and the brother of Aner, and they were allies of Abraham"243.

There are two versions of the origin of the ethnonym "Jews".

According to the first, "official", it is believed that "Jews" - from the Hebrew root "ÿÿÿ" "avar" - to cross, to be transported. And since during the transition from Ur Chaldeans to Canaan, Abraham and his companions crossed the Euphrates River, then the Jews are those who "crossed the river, who came from beyond the river." Perhaps the definition "Jew" also had a broader interpretation: "aliens". The most famous commentator of the Torah, Rashi, also believed that in the biblical combination "Abraham-Jew" this word means "from the other side of the river".

But in this case the definition "Jew" should be perceived as a nickname given by the residents Canaan to the aliens. However, we must not forget that the people's reverence for their name was and remains (this is also everyday logic) the most important element of national self-respect, and the most conservative element, which changes only under the influence of extremely valid reasons. It is quite possible that Abraham and his companions could have been called "people from across the river" by the locals, but the fact that this nickname would turn into a national name and completely displace

[243] No.14,13/1

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the real one, which, without a doubt, they had before “crossing the river” is more than doubtful.

2

The second version of the origin of the ethnonym “Jew” is based on the 10th chapter of the Book of Genesis and produces it from the name of Shem's great-grandson, Eber, whose direct descendant is Abraham.

If we approach the Pentateuch (Torah) as a historical source, then it is undoubtedly the only one of the most ancient that provides such a detailed list of tribes and peoples, not only of modern

the author of Genesis, but also of the peoples known to him in general. It is impossible to overestimate the importance of the 10th chapter of the Book of Genesis for historical science, which became the basis for many studies and the measure of their truth. This The chapter was called "Table of Nations":

"The list of Noah's descendants is only the starting point for the revelation of theological teaching about peoples. Even Blessed Augustine noted that in Chapter 10 of Genesis is not so much about individual people, how many about the “seventy-two separate nations.” The names of their eponyms in “Genesis” in some cases reflect ancient ethnic names, and in others - the names of ancient localities or peoples who gave names to regions244. A careful comparison

onomastics of Genesis 10 with data from extra-biblical monuments allowed scientists to establish what people we are talking about one case or another”245.

The necessity of referring to the original language in the following passage is explained by further considerations:

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244 For example, regarding the sons of Shem: Elam - Elamites (Persia); Assyria is Assyria; Arphaxad (Arpha-kesed) - Chaldean; Lud is Lydia, Aram is Aramaic.

245 A. Men. Bibliographic Dictionary. Kaliningrad, 2002.

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,Sixth of a thousand, and a fish, and a quarter of a thousand, and a third, and a third, and a fourth, and a fifth
. They called him Reteg, and he said, "I will give you a gift, and you will Dec.
give me a gift." He So, the scythe is cut. The scythe is cut, and the .Nateki
Yeneb, Hela-Lek, Hena-Yeneb, you will be quickened, Hela Bel. If you are a
man, you will be a father, you will be a thief, you will be quickened, if you
are a man, you will be a thief, and

I give the translation of this passage with Rashi's commentary:

"And to Shem also were born sons, the father of all the sons of the seacoast, the brother of Japheth the eldest. The sons of Shem were Elam, and Ashur, and Arpachshad, and Lud, and Aram. And the sons of Aram were Uz, and Hul, and Heter, and Mash. And Arpachshad begot Shelah, and Shelah begot Eber. And to Eber were born two sons; the name of the one was Peleg, for in his days the land was divided; and the name of his brother was Joktan. And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Yerach; And Adoram, and Uzal, and Diklah; And Obal, and Abimael, and Sheba; And Ophir, and Havilah, and Jobab: all these are the sons of Joktan. And their settlement was from Mesha, by the way of Sephar, unto the mountain of the East. These are the sons of Shem according to their families, according to their languages, in their lands, in their nations."

Please note: Rashi, at the beginning of the story about the descendants of Shem, interprets the word “ever” as a geographical indicator – “coast”, according to which the sons (all descendants) of Shem lived “on the bank of the Prat River”. Rashi obviously bases his commentary on the following

links:

- in the Torah the Euphrates River is called the Prat River; -

the city of Ur of the Chaldees was, according to tradition, at the mouth of the Euphrates. Consequently,

by "coast" Rashi understands the coast of the Euphrates. The remark "And their settlement was from

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Meshi, on the way to Sephar, to the Eastern Mountain" does not provide an opportunity to clarify the location of the settlements of the descendants Shema, since the indicated toponyms are still time is not identified.

And yet with the conclusion calling the descendants of Shem inhabitants of the Euphrates coast, one cannot agree. Let me clarify: not with the meaning that is embedded in each word and in each letter of the Torah by its Author, but only with a specific an attempt to explain what He said. In this case, we are talking about disagreement with the given comment Rashi is nothing more. The reasons for disagreement are as follows:

The Semites, and this is also known, lived not only on the banks of the Euphrates, but also in areas located at a considerable distance from the coast.

Ur of the Chaldees, as has been shown before, was located and is located in the southeast of modern Turkey, not in the extreme south of the Arabian Peninsula.

And finally, I will note that the word "ever" in the genealogy Shema appears twice as an undisputed name, and this is means that, according to the "Table of Nations", there was a people or country or place called by such a name. Therefore, the more common translation of line 21 is:

“And Shem, the father of all the sons of Eber, the eldest brother of Japheth, were also born (sons)"

seems both more reasonable and convincing - here the Author of Scripture draws our attention on his special attitude towards Eber. After all, Eber has to only the great-grandson of Shemu through Arpachsad, but his name mentioned already at the beginning of the genealogy next to the name Shem, “the father of all the sons of Eber,” although Shem was also the father of “all the sons” of Elam, Asshur, Lud, and Aram.

Eber's preferred position is, of course, due to the fact that his direct descendant is Abram (Abraham), called "the Jew" in Scripture.

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Joseph, Jacob's beloved son, was sold to him
brothers into slavery in Egypt. The wife of the Egyptian nobleman
Potiphar, in whose house Joseph served, called him a Jew. And
Joseph himself, slandered by her and sent to prison, says of
himself: *"For I was stolen from the land*
Jews"246, which, of course, implies Joseph's residence in this
"land of the Jews"247 before he was from it
stolen. But

then the supporters of the first version of the origin
ethnonym "Jews" must agree that the only "land of the Jews" could be called
Canaan, where "those who crossed the river" remained to live. But Canaan
could in no way be associated with the Egyptians

"the land of the Jews" if only because after the passage of
many years after Joseph had reconciled with his brothers
and the family of Jacob moved to Egypt, *"all the souls who came*
with Jacob to Egypt, who came from
his loins, besides the wives of the sons of Jacob, were in all sixty-
six souls."248

I emphasize: "only sixty-six souls", nothing
not differing from the other inhabitants of Canaan except for their
religion, could not in any way lead to a change in the long-standing
the existing name "Land of Canaan" to "Land of the Jews."
Joseph would not have called for any
necessary in his position as a prisoner of suspicion, mentioning
some unknown to the Egyptians "land of the Jews." He had no
doubt that he would be understood correctly: both for Joseph and
For the Egyptians, the "land of the Jews" is not Canaan. This is
obvious. So the fact that Joseph the Jew, who lived in the "land
of the Jews," did not cause mistrust among the Egyptians? So they
did you know that there is a land of Jews and a people - Jews?

246 Genesis 40\15

247 The concepts of "land" and "country" in the Torah act as synonyms.

248 Genesis 46\26

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And only having become an all-powerful nobleman, no longer afraid to reveal the truth, *“And Joseph said to his brothers and to the house of his father: “I will go up and tell Pharaoh, and I will say to him: “My brothers and my father’s house that are on the earth "Kenaana, come to me."*

As we see, Canaan continued to be called its own name, and not "the land of the Jews." However, the descendants The Egyptians called Jacob, who remained to live in Egypt, Jews:

“And the king of Egypt said to the Hebrew women, the name of one of them was Shiphrah, and the name of the other Puah. And he said: “When you take Hebrew women, look at the birthstones: if it is a son, kill him, but if “This is a daughter, (then) let her live.”

“And she opened it and saw him, a child, and behold, a boy crying, and she took pity on him and said: “Of the children this Hebrew." And his sister said to the daughter of Pharaoh: "Not “Shall I go and call you a wet nurse from among the Hebrew women, and she will nurse your baby for you?”

“And it came to pass in those days, that Moses grew up, and went out to his brethren, and saw their hard labors (duties), and saw (that) a certain Mitzri was beating a certain Hebrew from his brothers. And he looked around and saw that there is no one, and he struck the Egyptian, and hid him in the sand. And He went out the next day, and behold, two men (from) Hebrew were arguing, and he said to the unjust one: “Why should you beat "your neighbor?"

4

Convincing arguments in favor of the fact that "Jews" is an ethnonym, and not a nickname, are found in the book of Exodus. Sending Moses and Aaron to Pharaoh, the Almighty commands that they speak to him only in the name of the God of the Jews:

“And they will listen to your voice, and you will come and the elders of Israel to the king of Egypt, and you will say to him: “The Lord, the God of the Hebrews, has allowed us to meet Him; and

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now let us go three days' journey into the desert and
“to offer sacrifices to the Lord our God”»249.

But Moses and Aaron did not fulfill the commandment of the Lord. exactly, replacing “the God of the Hebrews” with “the God of Israel”: *“Then*

Moses and Aaron came and said to Pharaoh: “Thus says the Lord, the God of Israel: Let My people go, that they may hold a feast to Me in the wilderness””250.

Pharaoh's answer was this: *"And*

Pharaoh said, 'Who is God, that I should obey His voice and let Israel go? I do not know the Lord
“And I will not let Israel go either.”251 Then

Moses and Aaron corrected the mistake:

“And they said, ‘The God of the Hebrews has appeared to us; let us go We are going on a three-day journey into the desert and will make sacrifices To the Lord our God, that He may not strike us with pestilence or with a sword”252.

The next appeal to the pharaoh already contains hidden warning from the God of the Jews:

“And say to him: ‘The Lord, the God of the Hebrews, has sent me to to tell you, “Let my people go, so that they may serve me in the wilderness. And behold, you have not listened to this day. por»»»253.

And here we should connect Joseph’s story about what he comes from the "Land of the Jews" with what the Lord calls himself as the "God of the Jews": for the pharaoh - the ruler of a huge and powerful country - the God of Israel was only only the God of his slaves, because for the Pharaoh the concept "Israel" was limited to these slaves:

"I do not know the Lord, and I will not let Israel go either."

But the Pharaoh would have had the same attitude towards the “God of the Jews” attitude, if he knew nothing about Jews except

[249] Names. 3\18
[250] Names. 3\18
[251] Names. 5\2
[252] Names. 5/3
[253] Names. 7\16

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those who were subject to him. However, the "God of the Jews" was perceived by the Pharaoh not only as the deity of his slaves, but also as the deity of the people known to him, who lived in known to him as the "Land of the Jews." That is why the Lord instructed Abraham and Aaron to address Pharaoh on behalf of God of the Jews, much more authoritative in the eyes of Pharaoh than the God of Israel. Let us also pay

attention to the important point that the Almighty in the Torah never calls himself the God of Israel, but either the God of Abraham, Isaac and Jacob, or the God of the Jews.

5

I anticipate an objection: in the Torah itself there are indications that Abraham and his relatives should considered Arameans:

"Isaac was forty years old when he took a wife Rebekah, the daughter of Bathuel the Syrian from Padan-aram, the sister of Laban the Syrian."254

"And Jacob stole the heart of Laban the Syrian, because he did not inform him that he was leaving"255.

And if Laban, the son of Batuel, the grandson of Nahor, is an Aramaean, then Abraham is also an Aramaean, since he is Nahor's brother. Consequently, the definition of "Jew" is acquired. This is the main and clear conclusion of the supporters of that version of the origin of the word "Jew" which is called "the first". But this conclusion cannot be considered as argument - and here's why:

"And you will cry out and say before the Lord, God yours: "Arami (intended) to destroy my father; And (then) he went down to Egypt and lived there

[254] Genesis 25/20 (Bethuel is Abraham's nephew and Laban is his great-nephew)

[255] Gen. 31\21–23

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with a few256, and became there a great, powerful nation and numerous "»257.

The same reading exists in the Passover Haggadah. this passage:

"the Aramean was exterminating (wanted to exterminate) my father."

Here, by "my father," without any doubt, Jacob is meant, and by "the Arami," Laban, but after all, there is no doubt that both Jacob and Laban are of the same tribe. Let us also pay attention to the fact that the Torah calls Batuel and Laban Aramaeans, and Abraham, Isaac and Jacob - no. And how then to explain that the closest relatives of the forefathers Batuel and Lavan are Arameans?

However, an analysis of the events described in the book of Genesis leads to the fact that the definition "Aramaic, Aramaean" is not an ethnonym, but indicates the place of residence of Laban in "Aram-Naharaim, in the city of Nahor", that is, in the Aramaic interfluve - in the city that Abraham calls it *"my land and my homeland"258.*

And the experience of the existence of an individual and a society, which determines the historical logic, presupposes the equiprobability of the fact that the definition of "Arameans" may indicate not nationality, but place of residence. It is much more natural and informative when referring to someone living at a distance

a relative will be clarified as to his place of residence, and not nationalities, because the first is changeable, and the second constantly and does not require clarification.

256 Let us once again pay attention to the small number of members of Jacob's family who moved to Egypt.

257 Tuesday 26/5

258 Genesis 24\1–10

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6

Comparison of the two mentioned versions of the origin The name "Jews" has another side - linguistic. If the definition

"Jews who crossed the river" was born in Canaan, then the name of the language "Hebrew" could not appear before Abraham and his companions became call them "Jews".

The “second” version claims that the name of the language the Jews who came to Canaan already corresponded to their national name: Hebrew - the language of the Jews.

There is no doubt that the nearly four-century-old Egyptian slavery led to the emergence of the words and phrases in the Jewish language Lexical elements that differed from the “pre-Egyptian” ones became established, but the basis of Hebrew was preserved.

Returning to the biblical text: *“And he was (on) all "there is one language and one speech on earth"* we should probably support the opinion of those linguists who believe that this "throughout the whole earth one language" which was spoken by all the descendants of Noah before the "tower" was what is called Aramaic:

“The Arameans never formed a single people and did not have a single state. Their language, however, behaved extremely expansively, continuously expanding its territory. Aramaic played the role of a “lingua franca” in the Middle East region”259.

So the definition of "Arameans" is not an indication lem of a specific nationality.

And this means that Abraham was "Hebrew" even before that. as *"And Terah took Abram his son, and Lot his son Haran his grandson, and Sarai his daughter-in-law, the wife of Abram his son; and they went out with them from Ur of the Chaldees to go to the land of Canaan, and they came to Harana and settled* there."260.

[259] Wikipedia. Aramaeans.
[260] Genesis 11:27–32

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Abraham the Chaldean

1

Abram's father, Terah, was also planning to go to Canaan: *"And Terah took*

Abram his son and Lot his son.
Haran his grandson, and Sarai his daughter-in-law, the wife of Abram his son; and they went out with them from Ur-Kasdim to go to the land of Canaan, and they came to Haran.
and settled there."

The Torah does not say why Terah decided to leave his homeland *"to go to the land of Canaan"* and why he stopped in Haran. Avram, however, received a specific
the instruction of the Almighty:

"And the Lord said to Abram, 'Go from your land, and
your native land, and from your father's house to the land that I will show you. And I will make you a great nation, and
I will bless you and make your name great. And you will be "blessing."

Probably, Abram's father, Terah, already believed in the One God and knew about his existence – it was he who, having left
native places, led his family to the land of Canaan, but *"they reached Haran,"* where *"Terah died."*

Isn't there a parallel here between Terah and
Moses: neither one nor the other, heading to Canaan, so
and did not come to this land? Why is Moses not allowed
it was known to enter Canaan:

"And the children of Israel, the whole congregation, came into the wilderness of Sin in the first month, and the people abode at Kadesh, and Miriam died there and was buried there. And there was no water for the congregation, and they gathered together against Moses. and Aaron, and the people murmured against Moses and said, "Oh, that we had died when our brothers died.

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before the Lord! Why have you brought the congregation of the Lord into this desert, that we and our cattle should die here? And why did you bring us out of Egypt, to bring us to this unfit place, where it is impossible to sow, no
no fig trees, no grapes, no pomegranates, no
even water to drink?" And Moses and Aaron went out from before the people to the door of the tent of meeting, and they fell on their faces, and the glory of the Lord appeared to them. And the Lord spoke to Moses, saying, "Take the rod and gather the congregation together, you and Aaron your brother, and speak to the rock in their sight, and it will give of yourself water, and so you will bring forth water for them out of the rock, and you will water the congregation and their livestock." And Moses took the rod from his face. the Lord, as He commanded him. And Moses and Aaron gathered the people to the rock, and he said to them: "Listen, you disobedient ones, are we supposed to bring water for you from this rock?" And Moses lifted up his hand and struck the rock twice with his staff, and much water came out, and the congregation drank and his cattle. And the Lord said to Moses and Aaron, "Because you did not believe Me to show My holiness, in the sight of the children of Israel, you will not bring in the people this one into the land which I give him." This is the water of Meribah, which the children of Israel entered into strife with the Lord, and He revealed His holiness to them."[261]

The reason for such a harsh sentence of the Almighty to Moses and Aaron is clear: *"because you did not believe To me."* For it was said to Moses: *"And say in the sight their rock, and it will give forth water from itself"* - Moses acted differently: he caused the flow of water not with a word, but with a blow the rod on the rock, and the Almighty regarded this as mistrust to yourself.

Obviously, a similar situation took place with Terah: probably, it was he who was the first to be revealed, and not Abraham. The Lord pointed out the Promised Land. But Terah doubted the truth of the path he had chosen and stopped in Haran. This stop was for the Lord the same as later the rod of Moses also became a sign of mistrust

[261] Numbers 20:1–13

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His word. And in relation to both Terah and Moses, the Almighty applied similar punishments: neither one nor the other entered Canaan.

This concludes our search for analogies between Moses and Abraham and we will move on to considering the factual side of the matter, based on historical logic, which in turn is based on human logic existence, which has not changed throughout the entire existence of "Homo sapiens"

2

Monotheism originated in Northern Mesopotamia later in the 9th century BC among those called the "Haddeans".

"The Chaldeans (Babylonian Kaldu, Hebrew ÿÿÿÿÿÿÿÿÿÿ Kasdim, Greek ÿÿÿÿÿÿÿÿÿ) were a Semitic people. They spoke Aramaic language. It also serves as a name for sorcerers, magicians, sorcerers, fortune tellers, astrologers"262.

Jewish tradition calls the Chaldeans "Kasidim", connecting this name with the name of Kesed, the nephew Abraham from his brother Nahor, but *"Ur of the Chaldees, and therefore the Chaldeans, existed long before the birth of Kesed"263.* Note that the absence in the "Table of Nations" (chapter 10) the book of Genesis) the name Kesed is another important proof that the Chaldeans were not considered a people or a nation.

However, this fact should be treated as It is necessary to draw our attention to the fact that Abraham and his ancestors lived in the city of Ur, called "Chaldean", and were related to the Chaldeans - once Kesedom (Chaldean) was the name given to his nephew. Nahor, who remained a pagan, could well have named his son by a name reflecting his religious beliefs.

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[262] Wikipedia

[263] "KEE". Article "Chaldeans".

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Abraham was born, lived and went to Canaan from Ur of the Chaldees, and his relatives who did not go with him remained to live with the Chaldeans. The name of the city (without a doubt) indicates that it was located in the area where
The Chaldeans lived.

The original settlement of the Chaldeans was the lands around Lake Van and in Northern Mesopotamia. Once again
Let me remind you that Mesopotamia ("Mesopotamia") is not the name of a state, but of a territory located
between two rivers: the Tigris and the Euphrates along their entire length, that is, Ur of the Chaldees was located in the North
Mesopotamia - in Northern Mesopotamia.

The same is said in the "Bible Encyclopedia":

"In ancient times, Chaldea was the name given to the northern mountainous country of Mesopotamia. There, between Armenia and Assyria, to the south of Lake Van, lay the land of Arrapahitis - the country of Arphaxad, Nahor and Terah, Abraham's father... From there Abraham went out into the Land
Canaanite"264.

Not later than the 14th century BC, the Kingdom of Urartu was known in the indicated lands, and attention should be paid to
It is unlikely that the similarity between the names of the city of Ur and the country of Urartu (Ur-artu) is accidental.

3

The definition "Chaldean" is an indicator not of ethnicity, but of religious affiliation (like "Christian", "Muslim"), that is, "Chaldeanism" is

form of worship and the Chaldeans are those who worshiped many "gods", the chief of which was the "god" Chald (or Kaldu)265.

[264] The author of "BE" has no doubt about the northern Mesopotamian location of Ur of the Chaldees.

[265] The Russian language has preserved the memory of the "god" Kaldu and the Chaldeans: the words "kol-
"dun-to conjure."

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The peculiarity of the Chaldean worldview was that the surrounding world was ruled by good and evil “gods”, different in their capabilities and in constant hostility with each other, and that it was possible to communicate with the “gods” and even control their will with the help of special

magic formulas and talismans, the reverse side
what the prediction was.

It is quite clear that the identification of such formulas required an understanding of the interrelationship of phenomena in the surrounding world, therefore the Chaldeans, especially their priests, possessed the deepest knowledge in all branches of modern
them sciences - and even more, while keeping their secrets observations and discoveries from the rest of the world.

A special place in the religious cult of the Chaldeans was occupied by astrology, which was based on parallel
observation of the movement of the stars and human destinies. The Chaldeans recorded the position of the stars from the moment
birth and until death of a person during all significant events in his life. The results of such observations
accumulated over centuries (Diodorus Siculus and Cicero
they talked about many thousands of years), were passed down by priests from generation to generation and were recorded in special tables, so the Chaldeans had good reason
believe that the position of the heavenly bodies influences the fate of people and states. The uniqueness of such knowledge and the chosenness of those who owned them was transformed
into mystical cults.

The Chaldean astronomers established that the solar a year is 365 1/4 days, that the period between new moons is 30 days, and could be much further ahead
predict the dates of solar and lunar eclipses. Here an example from the Chaldean "Great Table" predicting the possible consequences of solar eclipses, if any occur in the month of Tammuz266:

“On the first day, if there is an eclipse, and if it will happen in the south and it will be light, the great one will die

[266] The month of Tammuz corresponds to the month of July.

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king. In the month of Tammuz, on the second day, if it comes the eclipse will begin from the north and it will be light, - the king will fight with the king. Tammuz, on the third day, if there will be an eclipse and it will start from the east and will be light, - there will be rains and floods. There-muse, on the fourth day, if an eclipse occurs and begins from the west and it is light, - in Phoenicia there will be a birth bread. Tammuz, the fifth day, if there is an eclipse and "A great star will rise - there will be famine in the country."

Let's pay attention to the similarity of the month's name "Tammuz" among the Chaldeans with the Hebrew

"Tammuz". It is clear that astrology is projected onto man astronomy, and astronomy is already a science, which, in turn, knowledge of mathematics, birth which humanity apparently also owes to the Chaldeans. From the dictionary article:

"Babylonian mathematicians created not only the foundations of arithmetic and geometry. They were the ones who divided the circle into 360 degrees, a degree into 60 minutes, a minute into 60 seconds. They calculated the ratio of the circumference to the diameter and determined it to be equal to 3, which is quite sufficient for practical purposes. The famous Pythagorean theorem was known to Babylonian mathematicians at least a thousand years before Pythagoras. The Babylonians knew arithmetic and geometric progressions, systems of linear equations, quadratic and cubic equations, and were able to construct to a power and extract the root. They had multiplication tables and reciprocal tables. They also developed a complex symbolism of numbers, which brought the Chaldeans the same glory as astrology. The achievements of the mathematicians of Babylon and Egypt formed the basis Greek mathematics, the founder of modern mathematical science"267.

[267] V. A. Belyavsky. Legendary Babylon and Historical Babylon. Mysl.1971.ch.7.

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4

Abraham, before coming to Canaan, was a Chaldean in the sense that this word has in the book of Daniel, denoting *“mystery-tellers, soothsayers, and magicians”268.*

The commentaries on the Pentateuch repeatedly emphasize Abraham's knowledge of astrology and skillful its use. Abraham passed on to his descendants an understanding of the mysteries: one of them is the ability to solve dreams - allowed Joseph to become a confidant and the closest assistant to the pharaoh, and Daniel was to “rise up” in the eyes of Nebuchadnezzar and make Shadrach, Meshach and Abednego rulers of *“the whole region of Babylon and chief commanders over all the wise men of Babylon”269,* which, in the end, went to benefit to the entire Jewish people.

Elements of magical action are visible and in Jacob's actions:

“And Jacob took fresh rods of poplar, almond, and sycamore, and cut them with white stripes, stripping the bark until it was white. And he laid the rods with the stripes before the cattle in the watering troughs, where the cattle came to drink, and where, coming to drink, they conceived before the rods. And the cattle conceived before the rods, and the cattle were born streaked, speckled, and spotted”270.

So the author of Scripture, calling Ur of the Chaldees the birthplace of Abraham, intentionally makes it clear to us that the Almighty “called” not an ordinary person, but a person who possesses much knowledge, belonging to to a special caste of sages who are able to convert people to To the One God. The Babylonian priest Berossus, who lived in the second half of the 4th century BC and wrote for Antiochus (who became

268. Day 2\2

269 Day 2/48–49.

270 Gen. 30/37–39.

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After the death of Alexander the Great, the first king
Syria) the history of Mesopotamia, knew that *"in the tenth generation after the flood there lived among the Chaldeans a just and a great man, experienced in astronomy"271.*

Strabo's contemporary, the Greek historian from Damascus, Nikolai Damaskin, author of the 144-volume "World history" wrote:

"Abraham... having arrived as a foreigner with an army from the so-called Chaldea, a country lying above Babylonia, after a short time he emigrated with his people into the country which was then called Canaan, but is now Judea; there his descendants multiplied, about whom I will dilate in another place. more details. To this day, the name of Abraham is widely known in the Damascus region, and even now a village named after him appears there "the dwelling place of Abraham"272.

5

It was Abraham's original belonging to the religion of the Chaldeans, which requires its followers deep understanding of the laws of being and their interrelation, can serve as a rational explanation for his arrival to the conviction of a Single Creator who created everything and controls everything. It also becomes clear why Abraham left his fellow tribesmen and went to another country - his monotheism would certainly not have been accepted by his recent co-religionists, which would have become (and perhaps did become) the cause of the complete alienation of the apostate or (what (also quite likely) to his death.

The assumption made allows us to understand the motivation for the actions of the characters in the story of Abraham's family's transition to Canaan. It has already been said that

[271] Cit. According to Josephus Flavius. Jewish Antiquities. Book 1, Ch. 7

[272] Oparin A. A. Keys of history. Archaeological study of the book of Genesis, Kharkov "Fact" 2001, pp. 78-83).

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Terah, Abraham's father, went to this country before when the Almighty “indicated” it to Abraham: obviously, the idea of a single God was already expressed by Terah, who found support from his eldest son and met with misunderstanding from the youngest son of Nahor.

Terah's and then Abraham's choice of Canaan as a new place of residence was not accidental: they, of course, knew that this not so distant and fertile land the land is not the territory of a single state, but belongs to many local kings, whose possessions were often limited to one city. This situation greatly facilitated the justification here aliens, and even having the opportunity to buy land and water. As for their religion, it might seem strange to the locals, and nothing more: after all, To the Canaanites, Abraham was a stranger, but not an apostate.

This is the rational explanation for why Abraham came to believe in the One God and why he moved to Canaan.

Abraham was one of the most consistent and convinced supporters of the new faith: each religion in the moment of its birth puts forward those of its first ascetics, who are called prophets or apostles, and to whom this religion owes its formation and distribution.

6

The explanation of the origin of the toponym Ur is based on from the official version that Ur of the Chaldees is *“one of of the most ancient Sumerian city-states… was located in southern Babylonia”273.* It is assumed that on In the Sumerian language, the word "ur" meant "city".

But if you know that Ur of the Chaldees was not located in the south, and in the north Mesopotamia (Aram Naharaim) and *"Chaldeans are a Semitic people. They spoke Aramaic*

[273] Wikipedia. Ur Chaldean.

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language", then it is possible that the name of the city is associated with the Aramaic and Hebrew “or” – light, fire.

Fire worship is one of the most widespread pagan beliefs, because the ability to obtain and Maintaining fire has been the most important condition for human existence since ancient times. Among all nations "the god of fire" has always been one of the "main" "gods", and sanctuaries and temples dedicated to the "god of fire" became the basis for the formation of villages and cities, the name which formed the word "fire". In this case such a word was "ur": perhaps "Ur" was the main "god" of the Iberians.

The word “or”, as noted, in Semitic dialects has the meaning of “light”, “fire”, and its derivative "ur" - "illuminated, fiery", that is, "ur" can be understood as a "sanctuary or temple" of those who worshiped light and fire. Consequently, the definition of "ur" also referred to the pagan Iberians and called places location of their sanctuaries: accordingly, Ur of the Chaldeans is a sanctuary (temple) located in the land of the Chaldeans. Let us repeat:

"In ancient times, Chaldea was the name given to the northern mountainous country of Mesopotamia. There, between Armenia and Assyria, to the south of Lake Van, lay the land of Arrapha-tis - the land of Arphaxad, Nahor and Terah, father of Abraham... From there Abraham went to the Land of Canaan.

[274] The author of "BE" has no doubt about the northern Mesopotamian location of Ur of the Chaldees.

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Those who did not go with Abraham

The most important and, as it is considered, self-sufficient source for studying the history of the Jews is the Pentateuch (Torah), and therefore, the history of the Jewish people is the history of Abraham's descendants. But if Abraham was a Jew even before coming by the word of the Lord into Canaan, the there must also be a history of the Jews who remained in the ancestral homeland. It is clear that we are talking about a hypothetical history, since the famous expulsions of the Jews, especially the first one - the Assyrian one, when some of the exiles were settled on the lands of the former Iberia, practically reduce to "nothing" attempts (if any) to separate history native Jews from exiled Jews, by the will of fate returned to their homeland.

1

But nevertheless, let us not forget that the Egyptians knew about the existence of the “land of the Jews”, and that this "the land" was not Canaan, and that Pharaoh under "God Jews" understood not only the God of his slaves.

Therefore, if we accept the version of the origin of the national name of the Jews, corresponding to the 10th chapter Genesis, and not to exclude Eber from the proven connection between names of biblical forefathers and names of countries and “islands”, then in light of the identified pattern, a conclusion must be made about the existence in ancient times of a people (country) with a name similar to the name Ever.

The applicant in light of the stated assumption is Iberia - ancient, preserved to our days days the name of today's Eastern Georgia. This name is associated with the people who once lived here "Ivers", whom the Georgians consider their ancestors. Let us turn to the "Genealogy of Shem":

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"These are the children of Shem: Shem (was) a hundred years old, and he begot Arpachshad, two years after the flood. And he lived And Shem lived after he begot Arpachshad five hundred years, and begot sons and daughters. And Arpachshad lived thirty five years, and he begat Shelah. And Arpachshad lived after and he begat Shelah four hundred and three years, and begat sons and daughters. And Shelah lived thirty years, and he begot Eber. And Shelah lived after he begot and Eber was four hundred and three years old, and he begat sons and daughters. And Eber lived thirty-four years, and and he begat Peleg. And Eber lived after he begat Peleg four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reu. And Peleg lived after he begat Reu two hundred

years and nine years, and he begat sons and daughters. And Reu lived thirty-two years, and he begat Serug. And he lived Reu after the birth of Serug, two hundred and seven years, and He begot sons and daughters. And Serug lived thirty years. years, and he begot Nahor. And Serug lived after he begot Nahor was two hundred years old, and he begat sons and daughters. And Nahor lived twenty-nine years, and he begot Terah. And Nahor lived after he begot Terah a hundred years. and nineteen years, and he begat sons and daughters. And Terah lived seventy years, and begat Abram, Nahor, and Haran." The exodus of Abraham

from Ur of the Chaldees to the land of Canaan took place in the 19th–18th centuries BC, and from a summary analysis of the figures in the above passage it follows that the country called Iberia existed as

at least two and a half centuries before Abraham was born. However, there is reason to believe that this temporary
the landmark should be attributed to the final stage of its existence:

"And to Eber were born two sons; the name of the one was Peleg, for in his days the earth was divided; and the name of the brother his is Yoktan"275.

[275] Gen.10\25

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This line should be understood as meaning that under Peleg, the son Evera, Iberia began to “split”: for some reason, the migration of the tribes inhabiting Iberia began and peoples. Note that Peleg in Hebrew means "division", Jokatan - "reduction".

This is because Iberia, enshrined in history as the eastern part of present-day Georgia, in ancient times could be (and was) much more extensive. It is appropriate here an analogy with Armenia, which in the past occupied much larger areas compared to today:

"ancient Armenian state on the territory The Armenian Highlands, stretching from the Euphrates to Kura, the Caspian Sea, the Corduene Mountains and Lake Urmia, which existed for more than 600 years, starting from 190 BC. AD to 428 AD ”276 (I remind you that the state that preceded Great Armenia was called Urartu).

The very fact that the author of Scripture calls Abraham a “Jew” and speaks in the words of Joseph about “the land Jews”, proves the existence of the “Land of the Jews”, mentioned in the “Table of Nations” under the name of Eber.

2

The historical accuracy is that the territories of the Eastern Caucasus and South-Eastern Transcaucasia, including and the lands of south-east Asia Minor, in ancient times were called Iberia, and the people who lived there were called Ivermi, gives us the right to turn to the law of ethnic generalization. This law is as old as the years that have passed after the destruction of the Tower of Babel by the Almighty and division of a single original people into many “languages”.

The law of ethnic generalization says that migrants in the country of their new residence will not be called by their their actual nationality, but by the name of the country or place of origin: for example, Jews who migrated to Israel from Russia, they call them Russians, from Central

[276] Wikipedia

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Asia - Bukharan, from Morocco - Moroccan. And
Such definitions are quite stable, since migrants and their descendants continue to preserve their cultural traditions from generation to generation.

and the peculiarities of religion even within the general
with the natives of religion, forming communities according to the indicated characteristics, in which preference is given to intra-community marriages.

We are “obliged” to the law of ethnic generalization
confusion that exists in the definition of "Jew".
586 BCE the Jewish kingdom of Judea was captured
by the Babylonians, and its inhabitants were taken captive and resettled in the territories subject to Babylonia. According to the above-mentioned law, the captives and their descendants became
call them "Jews", and their religion, which was still distinguished
for many centuries from all religions of the world by faith
in the One God, was called the religion of the Jews - Jewish.
Therefore, the indication of the geographical affiliation
exiles to Judea was transformed into a identifier of their religion,
replacing the actual ethnonym - Jews277.

A reasonable distinction between the concepts of "Jews" and "Hebrews" must be taken into account when referring to ancient (and not only) the history of the Jews,

3

In Georgia, which is territorially a continuation of ancient Iberia, there are two definitions
Jews: general: "Ebraeli" and specific: "Uriani Kart-Velni" - Georgian Jews.

277 It was precisely this confusion that became the basis of the "Khazar theory" of the origin of the Eastern European Jewish diaspora, when the Khazars who converted to Judaism were declared Jews. For the same reason, the "nationality" column was excluded from the identity cards of Israelis, which called "Jews" even those who had never been to a synagogue.

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Let us pay attention to the first thing: it is “Ebraeli”, not “Israeli” and not “Jews”. In 1998, Georgia solemnly celebrated the 2600th anniversary of the coexistence of the Jewish and Georgian peoples. It is easy to calculate that the appearance of Jews on the territory of the future

Georgia is associated in time with the destruction of the First Jerusalem Temple in 586 BC, that is, with the exiles from Judea, who, as has been shown, were called Jews.

It is also necessary to emphasize that there is no information about the resettlement of the captive Jews by Nebuchadnezzar The Caucasus, no - they were settled in Babylonia itself at a considerable distance from the Caucasus Mountains. Of course, it was very the migration of Babylonian captives to the north is probable, but As is well known, the situation of the Jews in Babylonia was quite good: the fact is that even after permission to return to their homeland and rebuild the Temple, most of them
They preferred to remain in their places of exile.

So the Jews of Georgia, if we consider them descendants exiles, originate from the Assyrian, and not from the Babylonian captivity, and the indicated jubilee figure should be increased by at least one and a half centuries. the benefit of such an increase is also indicated (let us repeat) by the self-designation of Georgian Jews “Ebraeli” – Jews, since the definition of "Jews" as an ethnonym appeared only after the Babylonian captivity.

At the same time, the second above-mentioned name of the Jews living in Georgia - "Uriani Kartvelni" - should be considered as a convincing argument that the Jews
were generally the aborigines of the land that in ancient times was called Iberia. The literal translation of the combination "Uriani Kartvelni" is Georgian Jews, where "Uriani" is Jews.

Let us note that “uriani” has the base “ur”, and this was the name of the city from which Terah and Abram *“went out with them from Ur-Kasdim to go to the land of Ke-*
"There."

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Abraham's fellow tribesmen who did not leave with him remained pagans for a long time. The Torah does not say what "deity" Abraham's ancestors worshiped, but it is likely that "Ur" was the main "god" of the Jews, and
there is a connection between the names Ur and "Uriani". Apparently, the definition "Uriani" was perceived in the same way as today
the definition of "Jews" is perceived: the ethnonym is combined with an indicator of religion. In other words, the Jews - the inhabitants of ancient Iberia, who worshiped Ur, could also be called: "Urians". Geographical names from the stem "ur" have been preserved: - in Georgia - the

city of Urbnisi, the former *"... in the past*

an important city in Iberia. Archaeological research has shown that the area was inhabited
already in the 3rd millennium BC."

Urbnisi is located on the banks of the Kura River, in the name of which we also see the combination "ur". It is indicative and the name of the region in northeastern Georgia is Khevsureti, which means *"the gorge where the Urians live."*

- In Kakheti there was a village called Uriatubani (Jewish quarter).

- In Dagestan - the villages of Urkarakh, Urada, Urari. Derbent was called Uroparah by the Armenians and Greeks - the Jewish fortress.

- In the southeast of Turkey is Urfa, which we already know.

- In the northwest of Iran is Lake Urmia.

Upon closer examination of such toponyms
and there are many more hydronyms in the indicated areas.

It is also necessary to pay attention to the many Georgian surnames that have the combination “ur” as their basis, for example: Khubuluri, Inauri, Ochiauri.

4

A similar situation exists among the Mountain Jews. Mountain Jews live in the Eastern and Northern

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The Caucasus is a sub-ethnic group distinct from the Georgian Jews, calling themselves "Dzhugur" or "G'ivr". At the same time, the names of the Mountain Jews, like the Georgian ones, are based on the words "ur" and "evr-ivr":

Georgian Jews: Urians, Ebraeli;

Mountain Jews: jugur, gyvr.

As we can see, the self-designations of the Jews of the Caucasus are not connected with either the definition of “Israel” or “Jews” - and this the circumstance indicates that the Jews should attributed to the aboriginal people who lived in the deep ancient times on the lands of the present-day Caucasus and Transcaucasia. An important argument (I repeat) in favor of the conclusion made is the presence of Georgian and mountain people in their self-names Jews constituting "ur".

But the question arises: why are the Jews descendants of Shem should we consider the aborigines of South-Eastern Europe if all the peoples living there belong to the Japhetidae? This question is quite appropriate, but there is an answer to it:

Thus, according to the famous Armenian historian and linguist Nikolai Adonts, the most ancient population of Armenia before it became Indo-European was "Semitic, that is, Aramaic", speaking Aramaic. After all, the Armenians (Ara-men) consider Aram, the fifth son of Shem, to be their eponymous ancestor: they were Semites - they became Japhetids.

Historian and linguist academician Grigory Kapantsyan believed that the Armenian language was formed in pre-Urartian times in a Semitic linguistic environment. He came to this conclusion after analyzing pre-Urartian toponyms of the Armenian Highlands, the Aratsani Valley, the Mush Plain, as well as the names of Armenian rulers278. Therefore, it is significant that, it turns out, all without exception, the heroes of the ancient Armenian epic "David of Sasun" bear either purely Semitic names, or

[278] Kapancyan G., ILR, 2, 187, note. 2.

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having Semitic linguistic roots, although the Armenians do not consider themselves Semites279.

Waldemar Pfaff, about whom the outstanding ethnographer Mark Kosven said that *"in the history of ethnographic Caucasian and Ossetian studies he occupies a prominent place",* wrote the following about the Ossetians:

"Before explaining this pagan (Ossetian) religion, it is necessary, first of all, to say that since the Ossetians originally belonged to the Semitic
tribe, then the religion of Zoroaster could not have been among them success, despite the fact that both the Narts and the Alans
were Iranians. Among the Semites, each genus represents a sovereign state and has its own religion. The Semitic Ossians, of course, did not yet know
Mosaic laws, since they lived in the Caucasus even much earlier than the 16th century BC…"280. The last phrase from

the above quotation seems very important for understanding the ethnic history of the Caucasus: *"Semitic Ossians"* lived in the Caucasus in
ancient times and, of course, were far from its only inhabitants. And since it is impossible
draw a clear ethnic and temporal boundary between the peoples and tribes that inhabited the area in ancient times
The Caucasus and Transcaucasia, historians and ethnographers came to the definition of "Proto-Caucasian ethnic unity". With regard to Iberia, it is formulated as the fact that

"The territory of Iberia has been since ancient times inhabited by several related tribes, which ancient authors called collectively
"Ivers"»281.

The people called the Ivers belonged to the indigenous population of the Eastern Caucasus and Transcaucasia and were, apparently, dominant until a certain time.

279 N. Mkrtchyan. Semitic languages and Armenian. Yerevan. 2005
280 V. B. Pfaff. Materials for the ancient history of the Ossetians. 1871.
281 Wikipedia. Iberia.

Machine Translated by Google

among related tribes, since he gave the name to the area in which he lived - hence the name "Iberia".

To those who proceed “from the opposite” and claim that ancient authors called the lands of the Eastern Caucasus by named after the Jewish exiles who settled here, I remind you that according to the “Table of Nations,” the country of Iberia existed long before the birth of Abraham.

I would also like to note that the Georgian historian Z. Chichinadze, referring to the materials of the Georgian Chronicle, concludes: Hebrew as a dialect of the Aramaic language was so widespread in ancient Georgia that they and the local population used it. I would like to add: shifting emphasis is a common thing in history, when facts and conclusions are adapted to the official versions. In fact, it could have been like this: Proto-Hebrew was the native language of some part of the indigenous population Caucasus (Iberia).

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The Exiled People

1

The Jewish people were divided into twelve tribes, or tribes, named according to biblical tradition "the twelve tribes of Israel" by the names of the twelve sons of the patriarch Jacob. Among the twelve tribes The Jews left Egypt, lived in the desert, conquered and populated the "Promised Land." Kings David and Solomon were from the large and powerful tribe of Judah, which occupied the southern part of the Jewish state. This tribe and the neighboring tribe of Benjamin, due to their proximity to the throne, had some advantages, expressed, for example, in a lower tax burden compared to

with other tribes. Naturally, such a frank protectionism was not liked by the remaining ten tribes and, one must assume, only the legendary wisdom of Solomon resisted the people's discontent. But after her death king in 977 BC, a conflict broke out in the country. Representatives of the tribe of Ephraim, also large and strong, occupying the northern part of the country, turned to Solomon's successor, his son Rehoboam, with a request:

"Your father laid a heavy yoke on us; but you lighten your father's hard service and the heavy yoke which he laid on us, and we will serve you."[282]

But Rehoboam, who had taken nothing from his brave and courageous grandfather or his wise father except the right to inherit the throne, answered:

"Your father has placed a heavy yoke on you, but I will increase it. his; my father punished you with whips, but I will beat you scorpions"[283].

[282] 2nd Chron. 10.

[283] 2nd Chron.13.16–17.

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Such an arrogant response could be a reason for
the beginning of a civil war between the tribes of Judah and Benjamin that supported Rehobam and the other ten tribes. But the war did not start thanks to the prophet
Shemayu, who convinced the headstrong new king not to go with army against the rebels. However, it did not happen
less terrible in its consequences: the united Jewish state split into two - the Southern, which from now on became known as Judea, and the Northern, called
in different ways: either Ephraim, or the Ten-Generation, or
Israel, or by the name of its capital - Samaria. The split led to the weakening of each of the kingdoms: the absence
unity and different political orientations, in the end
in the end, it ended tragically for both countries, but
previously - for the Northern (Ten-Generation) Kingdom.

2

In 735 BC, the king of the then powerful Assyria, Tiglath-Pileser, in response to the formation of a military-political union directed against his state

between the Northern Jewish Kingdom and Syria captured
the capital of the latter - Damascus - and executed its ruler
Rezina. Then, having converted almost half of the Northern Kingdom into an Assyrian province, Tiglath-Pileser drove away
13,500 people from eight cities were taken prisoner - that's what it says in the report that has come down to us about the deeds of this king. 4th
The Book of Kings names the areas whose inhabitants became
the first Jews to be expelled from their land:

"In the days of Pekah king of Israel, Tiglath came
"Pillars king of Assyria took Jonah, Abel-beth-maacah, Janoch, Kadesh, Hazor, Gallad, Galilee, and all the land of Naphtali[284] and carried them away to Assyria."[285]

The Gilead mentioned in the list belonged to the half-tribe of Manasseh:

[284] In Jewish tradition - Naftali.
[285] 4th C.15/29

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"The sons of Machir the son of Manasseh went to Gilead and took it and drove out the Amorites who were in it. And Moses gave Gilead to Machir the son of Manasseh, and he dwelt in it."286

Galilee, including the cities of Kadesh and Hazor, was part of Naphtali's share.

Thus, in 735 BCE, the expulsion of 13,500 Israelites from the tribes of Manasseh and Naphtali marked the end of the
the beginning of the "Assyrian captivity" and continuing until
to this day the dispersion of Jews throughout the world - the Jewish diaspora.

3

However, Hoshea, who organized a conspiracy against the short-sighted *"Pekah, king of Israel"* and seized power, did not draw the proper conclusions from what happened and, being confident in the support of Egypt, continued
to intrigue against Assyria, but miscalculated. And now
already Salamancer in 722 BC "draws a line" under the existence of the Northern Jewish Kingdom: it is full
completely captured and destroyed, and the inhabitants were taken away captivity. But apparently, the glory of the capture of Samaria (Shomron) is not belongs only to Salamancer, because in the annals
Sargon, the next king of Assyria, is said to have said:

"At the beginning of my reign I besieged and took,
with the help of the god Shamash, who granted me victory over
my enemies, the city of Samaria. 27,280 of its inhabitants I took away. I took 50 chariots for my royal
share. I took the captives to Assyria and sent in their place
people of the countries I defeated. I placed over them
my officials and governors and imposed such a tax on them
the same tribute as the previous Assyrians imposed on them
kings»287.

[286] Numbers 32/39–40

[287] Sadaev D.Ch. History of Ancient Assyria, Moscow, Nauka, 1979, p. 102

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The observed contradiction is proposed to be resolved so: Salamansar began the siege of Samaria, but died and Sargon completed the enterprise he had begun. For example, "KEE" believes that

"The son of Tiglath Pileser, Shalmaneser V, took the capital of the Kingdom of Israel after a two-year siege Samaria (722 BC), and two years later his successor Sargon II drove almost the entire population to Assyria. Samaritan"288.

But this is just an assumption.

4

The Assyrians widely used the method of forced resettlement against conquered peoples. ("Nashahu's policy"), rightly believing that a man deprived of his country and his home and finding himself in in an environment alien to him, he will be much more accommodating in attitude towards new owners:

“In the ninth year of the reign of Hoshea, the king of Assyria took Samaria, and he exiled the Israelites to Assyria, and settled them in Halach, and in Habor, by the Gozan River, and in the cities of Medea”289.

Judging by the annals of Sargon, the above figure of 27,280 refers only to the inhabitants of the city of Samaria, but why did Sargon, who undoubtedly strove (however, like most of those occupying such “positions”) to flaunt his services to the fatherland and descendants, remain silent about the rest of the captives, the number of which

should have significantly exceeded the presented one? After all, if the figure of 27,280 people is at least approximately is true, then the sum obtained even after adding to 13,500 - the number of Israelites resettled from the cities of Galilee by Tiglath-Pileser, does not convince that speech We are talking about 10 generations.

[288] KEE, vol. 6, col. 533–542

[289] 2 Kings 17–6

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The Torah provides precise data at the time of the Jews' exit from Egyptian captivity on the number of combat-ready men in each tribe *"from twenty years old and above those who are fit for war in Israel according to their families according to their families, according to the number of names, all male "to the head"*[290]. Of these, excluding the tribes of Judah and Benjamin, there are 493,950 people.

Let me emphasize once again that only the following are calculated here: men aged 20 and older, without women and children. So, even taking into account all the twists and turns that befell the share of the Jewish people who escaped from captivity is unlikely the number of members of each tribe on the eve of the fall of the Kingdom of Israel was much lower than the "original" one. This means that the established opinion that the Assyrians were Almost the entire population of the North was deported kingdoms - ten tribes - must be set up into question, especially since Chronicles contains clarification:

"Then the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-Pileser king of Assyria, and He carried away the Reubenites and the Gadites and the half tribe of Manasseh, and brought them to Halah, and Habor, and Ara, and to the river Gozan, where they are to this day"[291],

that is, the second exile of 722 BC affected (as well as the first - 735 BC) only the Transjordanian tribes: Reuben, Gad and half the tribe of Menashe.

In fact, in the story about the celebration of Easter at the beginning of the reign of King Hezekiah of Judea it is clearly stated that not all the inhabitants of Israel the kingdoms became exiles:

"Then Hezekiah sent throughout all the land of Israel and Judah, and wrote letters to Ephraim and Manasseh, that they should come to the house of the LORD, to Jerusalem, to keep the passover to the LORD God of Israel. And the messengers went forth with the letters. from the king and from his princes throughout all the land of Israel and

[290] Numbers 1/1–43

[291] 1.Parallelism: 5–26

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Judah, and at the command of the king they said: "Children of Israel! Return to the Lord God of Abraham, Isaac and Israel, and He will return to the remnant that remains among you from hands of the kings of Assyria. When you return to the Lord, then your brothers and your children will find mercy. and they will return to this land, for it is good and The Lord your God is merciful and will not turn away his face from you if you return to him."

And the messengers went from city to city throughout the land of Ephraim and Manasseh and to Zebulun, but over them laughed and mocked. However, some of the tribe Asirova, Menashe and Zavulonova humbled themselves and came to Jerusalem"292.

This event took place in 715 BC, that is, 7 years after the Assyrians captured Samaria. Where did such an unshakable postulate of Jewish history about the expulsion of the ten tribes of Israel come from? What gave rise to the famous riddle that still excites inquisitive minds?

about their disappearance?

5

The division in 928 BC after the death of King Solomon of the United Jewish State into two: the southern - Judea and the northern - Israel (Samaria) led not only to political disagreements between them (which is always necessarily in such a situation), but also to religious (which is not necessary). In this case, the religious schism was caused by a political schism.

The fact is that for reasons that are the subject of a separate topic, the Jerusalem Temple occupies a special place in Judaism that has no analogues in other world religions: there is no replacement for it. Especially in At the time of interest to us, the Ark of the Covenant, the greatest shrine of the Jewish faith, was located in the Jerusalem Temple. people, therefore already the first king of the Northern Kingdom

[292] 4. Kings 30/1,6,9-11

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Jeroboam had every reason to fear that the northerners' sense of unity with the Jerusalem Temple
would lead to the reunification of the kingdoms and their loss of power. The move made by Jeroboam to avoid such a possibility was well thought out and was based on the fact that
the inhabitants of the Northern Kingdom were much more susceptible to pagan influence than the Southern, since
During their first days in the Promised Land, their fellow citizens were pagans, whom the Israelites did not
expelled from their land:

"And when the children of Israel had come into strength, then They made the Canaanites tributaries, but they did not drive them out "293.

Jesus Navin foresaw the possible consequences
such a situation and before his death he paid special attention to it
Attention fellow tribesmen:

"Do not associate with these nations that remain among you; do not remember the name of their gods; do not
swear by them, and do not serve them, and do not bow down to them them"294.

Having built temples in Dan and Bethel, Jeroboam was commanded to install gilded statues of bulls (calves) in them, declaring: *"These are your gods, O Israel, who brought forth*
you from the land of Egypt"295. According to the understanding of the king and his the new temples had to satisfy the advisers
religious needs of both the Israelites and representatives of other peoples (for example, the Canaanites, who worshiped the bull as a symbol of strength and fertility). It must be said that this enterprise of Jeroboam was largely
degrees succeeded:

"And they began to walk according to the customs of the nations whom the Lord had cast out before the children of Israel, and according to the the customs of the kings of Israel, which they did. And the children of Israel did evil to the Lord,

293 New Testament 17/13

294 New Year's Eve 23/7

295 1 Kings 12/28

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to their God, and they built themselves high places in all cities their own, starting from the watchtower to the fortified cities"296.

And what is there to be surprised about, if in Sargon's inscription II speaks of four Arabian tribes resettled in the "country of Omri" in 716–715 BC. It is clear that the violation by the northerners of one of the most important commandments of the Almighty aggravated the already undisguised

the hostility of the southerners towards them, which almost led to a civil war.

6

As sad as it is to admit, by the middle
In the 8th century BC, Judea and Samaria became practically hostile states, oriented toward different allies: Judea toward Assyria; Samaria toward Egypt. The result of short-sightedness

the last king of Samaria, Hoshea, who stopped paying tribute to Assyria and hoped for support
Egyptians, became the destruction of the kingdom, the expulsion of part of it residents and the settlement of exiles from other countries in their place places conquered by the Assyrians:

"And the king of Assyria brought people from Babylon, and from Kuthah, and from Avva, and their Hamath, and from Serparvaim, and he settled them in the cities of Samaria instead of the children of Israel. And they took possession of Samaria and dwelt in the cities

"her"297. It is clear that the new arrivals added their own to the idols legalized in Samaria, but what is noteworthy is that it was the settlers, if not out of conviction, but out of fear, who decided to turn to monotheism:

"And as at the beginning of their life there they did not
they feared the Lord, and the Lord sent lions among them, which killed them. And they told the king of Assyria,

[296] 2 Kings 17/8–94

[297] 2 Kings 17/24

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and they said: “The peoples whom you have removed and settled in cities of Samaria, they do not know the law of the God of that land, and therefore He sends lions among them, and behold, they kill them, because they do not know the law of the God of that land.” And the king of Assyria commanded and said, “Send
“Send there one of the priests whom you have driven away from there; let him go and live there, and he shall teach them the law of the God of that land.”

And one of the priests who had been carried away from Samaria came and dwelt in Bethel, and taught them how to worship Lord. Moreover, each nation made its own gods.
and erected them in the temples of the high places which the Samaritans had built, each nation in their cities where they lived. The Babylonians made Succoth-benoth, the Cuthites made
Nergal, the Hamathites made Ashima, the Avvites made
Nivkhaz and Tartak, and the Separvaims burned their sons their own in the fire to Adramelech and Anamelech, the gods of Sepharvaim. Meanwhile they also honored the Lord, and made for themselves the priests of the high places from among them, and they ministered to them in the temples of the heights. They honored the Lord, and their gods they served according to the custom of the peoples from whom they were expelled them. To this day they act according to their former customs: they do not fear the Lord and do not act according to the statutes and according to the rites, and according to the law, and according to the commandments which the Lord commanded the sons of Jacob, whom He named Israel"298.

The above passage again brings us back to the question of the number of exiles and can be recognized as an indirect argument in favor of the fact that the Assyrian captives were, after all, the majority of all ten tribes inhabiting Samaria, and not four, because not

there was not a single “priest left among them.” But it turned out that just 7 years after the fall
The envoys of Hezekiah, king of Judea, moved freely throughout the Northern Kingdom, and the Samaritans
arrived in Jerusalem for the holiday without hindrance.

[298] 2 Kings 17/25–34

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So those of them who adhered to the faith of the fathers (and these were mainly the priests and Levites), seeing
the widespread triumph of paganism in the Samarian kingdom, they probably used the opportunity to live among
co-religionists and moved to Judea - that's why *"not
there was not a single "priest from among" left in Samaria
"his own."* Perhaps the fear of predators forced
former Babylonians, Gutians and others like them "to honor the Lord", but they honored Him "in the temples of the heights", that is, in a pagan way. In general, neither before the conquest of the Samaritan kingdom, nor after it, did the Samaritans act
"according to the statutes, and according to the ordinances, and according to the law, and according to the commandments which the Lord commanded the sons of Jacob, to whom He gave the name Israel."

7

For almost another 2 centuries, the former Samaritan (Northern) kingdom remained a marginal Assyrian province with religious self-government, which led to the final replacement of the one God here.

into a multitude of "gods", idols and idols. They were replaced
generations, but the inhabitants of the Kingdom of the South - the Jews - knew and remembered that only half a day's journey from Jerusalem
the country began and extended to the north, where lived those with whom they had a common history: with common ancestors
and with the Egyptian slavery, and with the Exodus, and with the conquest Promised Land. The belief

that the sons of Israel could not betray the God of Israel led to the legend of
the lost tribes, which was much more in keeping with the national pride of the Jews than
recognition of the Samaritans as assimilated relatives. Therefore, all inhabitants of the Ten-tribe kingdom were considered exiles. In the minds of those still living on their
land, and then also the Jews who found themselves in exile, the Assyrian captives continued to remain part of the chosen people, albeit a part that was lost and not yet

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found, but undoubtedly preserved and retaining the faith in the God of Abraham, Isaac and Jacob. Probably,

in the history of mankind there are no legends and traditions similar to the legend of the lost 10 tribes Israeli: its relevance has not diminished in the least over 25 centuries. Traces of the lost tribes are still being sought both scientists and enthusiasts, discovering them in the most diverse corners of the planet: in Eastern Europe, Central Asia, India, China, Japan, among the Indians North America and Mexico and in all countries of North Africa. The authors of articles and books on this topic cite, to varying degrees, unexpected facts that supposedly confirm their findings, but do not go beyond the scope presumable.

We have come to an important moment in Jewish history:

For some reason, they mainly talk about the two expulsions of the inhabitants of Israel carried out by the Assyrians. (Samaria, Northern) kingdom. But there was also a third, and this time the inhabitants of the kingdom of Judea were taken captive by the Assyrians:

In 701 BC, the Assyrian king Sancheriv, son of the conqueror of Samaria Sargon, defeated the attempt to exert He was resisted by a large Egyptian army that invaded in southern Judea, captured the city of Lakish and sent an ultimatum to the king of Judea, Hezekiah, in Jerusalem with a proposal to submit to Assyria.

A huge ransom, which even included jewelry Temple, stopped the advance of the Assyrians to the capital, but still Sancheriv, as reported in the eulogies According to his records of this campaign, he captured 200,150 captives. They shared the fate of their brothers from the Kingdom of Israel, but were significantly superior to the latter. number and, what is important to imagine, were truly bearers of faith in the One Creator. For twenty years passed from the fall of Samaria, ruled in Judea King Hezekiah significantly raised the role of the Levite priests, did a lot for purification

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and strengthening the state religion, which later became known throughout the world by the name of the country
as "Judaism". Heroic events from Jewish history were restored to the people's memory, and holidays related to these events were revived, giving the nation

a sense of unity; uniqueness was emphasized
The Temple as the only place of Divine presence and, of course, the holiness of the city in which this
The temple was located in Jerusalem.

8

The most famous is the invasion of Judea by the Babylonian king Nebuchadnezzar (586 BC), which resulted in the destruction of Jerusalem and the Temple, and the beginning of the Jewish era.
the beginning of the "Babylonian captivity". And again the cause of the disaster, but now of the Southern Kingdom (Judea), was also the short-sightedness of its king Tzidkiyahu, who entered into an alliance
with Egypt against Babylonia, despite the warnings of the prophet Jeremiah about the possible consequences of this
union.

The Babylonian captivity did not last long - now the Babylonians were subjugated by the Persians, and the Persian king Cyrus II in 539 BC not only

allowed the Jews to return to their homeland, but provided assistance in the restoration of the Temple and returned all captured
temple utensils by the Babylonians.

However, not all of them returned to their homeland: the majority remained on the “rivers of Babylon,” and their descendants continued to migrate to other places from their lost homeland.
directions. It is important to understand that the consequence
The Babylonian captivity was first the transformation of the name of the place of residence - "Judea" - into an indicator of religion, and then into an ethnic identifier, replacing the true one - "Jews". The reason for this transformation

that at that time and for many centuries to come the monotheism of the exiles from Judea was fundamentally different from all
other religions of polytheism, and therefore the definition

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"Jew" combined religious affiliation with nationality.

So that firm faith in one God and ineradicable
The Jews of the Diaspora are obliged to dream of returning to Jerusalem
not to the calf-worshipping exiles from Samaria, but
exiles from Judea - first by the Assyrian king
Sennacherib in 701 BC, and then the Babylonian king
Nebuchadnezzar in 586 to B.C.

For the exiles from the Northern Kingdom Jerusalem
was not the symbol of the lost homeland that he was
for the exiles from Judea.

9

"Then the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-Pileser king of Assyria, and He carried away the Reubenites and the Gadites and the half tribe of Manasseh, and brought them to Halah, and Habor, and Ara, and to the river Gozan, where they are to this day"[299].

"In the days of Pekah king of Israel, Tiglath came "Pillars king of Assyria took Jonah, Abel-beth-maacah, Janoch, Kadesh, Hazor, Gallad, Galilee, and all the land of Naphtali, 300 and carried them away to Assyria."301

In the ninth year of the reign of Oshea, the king of Ashur "He took Shomron and drove the Israelites into Ashur (Assyria), and settled them in Halach, and in Habor, by the Gozan River, and in the cities of Medea"302.

"They were led into three exiles: one on the other side the river Sambation, the second - in Daphne, which is in Antioch (in Northern Syria), and the third was hidden by heavy

[299] Chronicles, 5\26
[300] In Jewish tradition - Naftali.
[301] 4 Ts. 15/29
[302] 4 Ch. 17–6

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cloud. And when they return, they will return from all three exiles"303.

An important point to make is that for the inhabitants of Judea, the main source of information about their fellow tribesmen scattered around the world were the stories of merchants and travelers - and it is quite understandable that the names of places
The settlements of the descendants of the exiles were given in a version contemporary to the storytellers, therefore in Paralipomenon there is even a reservation *"where they are to this day."*

So, if we proceed from the fact that the Books of Kings were written after the return of the Jews from the Babylonian captivity, that is, in the 6th century BC, then their author knew that those who are called Assyrian captives, in
At that time they lived *in Halach, in Habor, by the river Gozan, in "Ara and in the cities of Medea."* In Chronicles, "Ara" is also mentioned.

The authors of the Jerusalem Talmud, created in the 4th century, but already in our era, knew that the descendants of the exiles lived *"on the other side of the Sambation River, in Daphne, which is in Antioch,"* and in some country *"hidden by thick clouds."*

It is worth referring to each title from these small lists.

Kings:

"Halakh" Its location is unknown.

"Havor (Khabor)". Havor is understood to be the left tributary of the Euphrates located in northeastern Syria.
the Khabur River (Nahr el-Khabur).

"Gozan". Mentioned as a river, but it should be taken into account that the names of the settlements located on the banks
reservoirs, very often identical to the names of the latter and, probably, Guzana is meant - a city in the upper reaches of the river
Khabur. Its localization is confirmed by the mention
together with Haran:

[303] Jerusalem Talmud. "Sanhedrin", 53b

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"Have the gods of the nations whom my fathers have destroyed saved them? [Have they saved] Gozan, and Haran, and Rezeph, and the sons of "Eden, what is in Falassar?"304.

Guzana was located a short distance to the east of Haran, the location of which is known (note also the toponym Kozan, which names a city located 300 km northwest of the already known Khabur).

"Ara". The exact location is also unknown. One can find a suggestion about the connection of Ara with the river The Araks, whose headwaters are in Eastern Turkey, that is, in the same geographical area as Khabor and Go-behavior.

Jerusalem Talmud:

"On the other side of the Sambation River." The reader already knows about the Sambation River, but it is important to understand that the Sambation River was treated as a geographical realities - the very mention of it prompted this. It was said: "on the other side of the river Sambation", - and if we were talking about some mythical river, then why in that case, was such clarification necessary? In other words in other words, the real river Sambation was known as a place where the descendants of Jewish exiles live - hence the specificity: *"on the other side of the river".* And by those "who knew" we should understand not the compilers of the Jerusalem Talmud themselves, but much earlier living authors, whose information the compilers used were called.

"Daphne in Atiochia." Daphne is a picturesque suburb of Antioch, where the famous Temple of Apollo. Antioch - the current one, located on the northeastern Mediterranean coast Turkey's city of Antakya was founded in 300 BC as

[304] 2 Kings 19:20

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the capital of the new state Seleucus Nicator - one of the commanders (according to other sources - a bodyguard) of Alexander the Great. He was named the founder in
honor of his father.

A simple comparison of dates gives almost three hundred years of difference between the above-mentioned expulsions and the foundation Antioch. The Jerusalem Talmud was completed at the end
IV century AD, and the previously made conclusion that in
It is obvious that it contains geographical names that were contemporary to its compilers.

But if we compare the information from the 2nd Book of Kings about places where the Assyrians settled captives with information from the Jerusalem Talmud, it turns out that both Ha-bor and Gazan are not so far from Antioch, where, located at the intersection of the most important trade routes,
paths, the fourth largest city of the Roman Empire, could move and, it must be understood, many moved
many descendants of the exiles.

"Hidden by thick clouds." About the third exile-
unlike the previous two, it is spoken figuratively - it is obvious that the author of the passage in question
did not know the exact location of the "third" place of settlement of the exiles. But why, as a metaphorical
forms chosen "thick clouds"? Direct answer to
this question is not, but maybe you need to keep in mind that
an indirect circumstance that (which has not received due attention from historians) the campaign of the Assyrian troops in 701 BC, when 200-150 Jews were taken captive from Judea, was preceded by military actions of the Assyrians in
north of Urartu, that is, in the Southern Transcaucasus. Then there is a high probability that the inhabitants of Judea captured by Sancheriv were resettled in the recently annexed
territories. The expression "hidden by thick clouds" is most applicable to mountainous areas and it is quite
is consistent with the fact that: *"among the Jews of the Caucasus, as early as the 19th century.*

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There was a living tradition that they were the descendants of the tribes settled in Media by the Assyrian kings"305.

The following remark would be appropriate:

After the conquest of the Caucasus by Russia in the 19th century, all the peoples inhabiting it began to be referred to in official documents as "mountain people," including the Jews, although
and lived mostly on flat terrain. Mountain Jews believe that their distant ancestors were
"Assyrian" captives from the tribes of Judah and Benjamin: while in Derbent in 1636, Adam Olearius wrote that there
Jews live there, "who call themselves from the tribe of Benjamin." Jan Struys, who visited the Caucasus in 1670, drew attention to
attention that the Jews of the Caucasus "are proud of their origin from the tribe of Benjamin." Participant of the Russian
The Persian embassy in 1728 was noted by Johann Gerber
in his notes that the rabbis of the Mountain Jews, who knew
in Hebrew, they talk about the origin of fellow tribesmen
from the tribes of Judah or Benjamin.

But calling themselves the descendants of Assyrian captives from the tribes of Judah and Benjamin, the Mountain Jews thus consider themselves captives of the Assyrian king Sancheriba, who, as noted earlier, in 701 BC (3rd
Assyrian exile) took captive the inhabitants of Judea, which consisted only of the two tribes mentioned. In addition, the important point must be taken into account that it was in Judea, unlike Samaria, that the final end was

but with the worship of idols.

10

Thus, we have an idea: - about the places of settlement

of the "Assyrian" exiles (in
all three of the above-mentioned expulsions are present in the form);

- about the time of these expulsions;

- about the time of the appearance of written records about these events messages;

[305] Brief Jewish Encyclopedia. Jerusalem. Vol.4. p.426.

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- that written messages contain
names of settlement sites contemporary to their authors
Gnannikov.

It is possible to identify the directions of further migration of the exiles, the main one of which was obviously the following: the eastern part of Asia Minor – the Caucasus
(countries hidden by “heavy clouds”) – Northern Black Sea region – Central Dnieper region (Sambation).

It is quite obvious that some part of the migrants
settled along the route, either adjoining the already existing settlements of local peoples, or forming
new.

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Iberia Pyrenees

1

Under Eber's son Peleg, Caucasian Iberia became "to separate": for some reason, the migration of tribes and peoples inhabiting Iberia began:

"And to Eber were born two sons; the name of the one was Peleg, for in his days the earth was divided; and the name of the brother his is Yoktan"306.

One of the important moments in the history of the Jews is that in addition to the Caucasian Iberia there was another Iberia, which is called the Pyrenean. It is mentioned by Strabo in his work "Geography":

"Among the peoples who converge in Dioscurias are the Swedes, who are superior their neighbors with power; and perhaps they almost that the most warlike and strong of all. In any case In this case, they dominate all the peoples around them, occupying the peaks of the Caucasus, towering over Dioscurias… Some call them also Iberians - the same as the Western (i.e. Pyrenean Iberia) - from the gold paintings found in both countries… Other peoples living nearby Caucasus, occupy meager and insignificant spaces of the earth"307. The similarity of the national name and the similarity of the elements cultures of the Iberians of the Pyrenees and the Iberians of the Caucasus *("from gold paintings located in both countries")* already in the distant past raised the question of what was primary in this case: western Iberia or eastern? Opinions, as usual, were divided on this matter:

306 Gen.10\25

307 Strabo. Geography in 17 books. "XI, II, 19"

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For those who want to know more about this, I refer you to to specialized literature and research, which more than enough. Here I will limit myself to the conclusion of researchers of this issue about the much greater persuasiveness arguments in favor of the primogeniture of Iberia of the Caucasus. A supporter of this conclusion was the Roman encyclopedist Marcus Varro (2nd-1st centuries BC) and also a Roman, Priscian of Caesarea (5th-6th centuries AD), who noted in the treatise "Grammatical Guide":

"Actually, "hiberes" is the name of the tribe that evicted "from the Iberians who live beyond Armenia."

The reason for the migration of the Caucasian Ivers to the West could have been a natural disaster, such as a strong earthquake or a series of them: the biblical line about *"the division of the land in the days of Peleg"308* is quite understandable and so. It is very likely that some part of the Iberians had the opportunity to escape on ships, and in an effort get as far away from the deadly places as possible by swimming along the southern coast of Europe, reached its western extremities. But it is also important to understand that not all Ivers left their native places. For better orientation in historical time I will note:

"The Iberians are a people who lived on the territory of modern Spain, from about the 3rd millennium BC. Also, in ancient sources, the Iberians are the ethnic name of the eastern Georgian tribes who lived in the territory of Iberia (Kartli region, Eastern Georgia)»309.

2

Situated on the Iberian (Pyrenean) coast
The Jews call the peninsula of Spain Sepharad.

[308] I remind you that Peleg in Hebrew means "division", Yoktan - "decrease".

[309] Wikipedia. Iberians.

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Sepharad is first mentioned in Jewish history by the prophet Obadiah. In condemning the inhabitants of the city of Edom, who gloated when Jerusalem was destroyed and taken away its inhabitants into captivity, Obadiah predicts destruction for Edom, and "to the house of Jacob and Joseph" - return to one's country:

"And the exiles from the army of the children of Israel shall possess the land of the Canaanites as far as Zarephath, and the exiles from Jerusalem who are in Sepharad shall possess the cities of the south"310.

From the text of the Book of Prophet Obadiah it is impossible to understand: what event is being discussed, but most commentators riv agree that the prophet speaks of destruction First Temple by the Babylonians:

"The theme of Obadiah's prophecy is the punishment that awaits Edom for openly showing hostility towards Judea during the Babylonian invasion, siege and fall of Jerusalem in 586 BCE ."311.

But Obadiah *"in rabbinical literature is identified with the one mentioned in the First Book of Kings Obadiah was the palace administrator under Ahab, and is considered a proselyte from Edom."312* Now Ahab, the son of Omri, ruled The Kingdom of Israel in 874–852 BC, that is, for three centuries before the destruction of the First by the Babylonians Temple. And therefore there is great doubt that Obadiah, even being a prophet, narrated precisely about this event. So, the prophet named Obadiah or lived during the capture of Jerusalem by the Babylonians, that is, in the 6th century, not the 8th century BC, or he had in mind the event other, happened much earlier? But such, when the attackers managed to break into Jerusalem, it is known just two:

310 Obadiah 1-20
311 Wikipedia.Ovadia
312 "KEE" t.6.s.98

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- the invasion of Judea by the Philistines and Arabian nomads, which occurred during the reign of King Jeroboam (848–841 BC)313

- attack of the king of the Northern (Israeli) kingdom Joash in the Kingdom of Judah under King Amaziah of Judah (803–775 BC)

But it is certain that neither the Philistines, nor the Arabian nomads, nor the Israeli king Joash exiled Jewish captives to Sepharad, which was not under their control. Therefore, it was assumed that the most likely candidate from the famous captors of Jerusalem, who Nebuchadnezzar could have carried out such an action. But after all, the Babylonians had nothing to do with this part of the European continent remote from them - so why would they send captive Jews there without any benefit for themselves? On the contrary, it is well known that such people were settled in Babylon and its nearest surrounding area - which is understandable and natural. So Nebuchadnezzar, in all likelihood, plays the role of a "god from the machine" in this regard, with the help of which they explain not only the very fact of the presence of the Jews in the extreme west of Europe, but also the reason for their appearance there.

In other words, if we mean forced the settlement of Jews on the Iberian Peninsula, then this could not have happened earlier than the end of the 2nd century after the conquest his Romans - so we are dealing with another a historical mystery, but a mystery for us and an obvious fact for Obadiah.

3

It turned out that the Jews could not have appeared on the Iberian Peninsula as anyone’s captives before the 2nd century, but Obadiah knew about it back in the 8th century B.C. the people living in Sepharad, calling themselves the Iberians, whom he considered to be “the sons of Israel, who had been resettled here

313 4 King. 8:20–22; 2 Par. 21:8–10,16,17

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from Jerusalem." But why and when did not matter to the prophet: he foresaw the future, and did not look into past.

A solution was sought for the identified contradiction

"There is a suggestion that the country of Tarshish, mentioned in the books of the prophet Isaiah, the prophet Jeremiah, Prophet Ezekiel, Abdes, Third Book Kings and the Book of Jonah, was located on the Iberian Peninsula, some associate it with the ancient civilization of Tartessos that existed here in the 1st millennium BC. Based on this assumption, we can conclude that the appearance of Jews on the Iberian Peninsula dates back to the times reign of Solomon.

Supporting Israel's commercial relations with Tarshish was quite likely. In the book of the prophet Ezekiel (27:12) it says: "Tarshish, your merchant, I paid for your goods with a multitude of all kinds of wealth silver, iron, lead and tin." Also this The lines of the Third Book of Kings are dedicated to trade (10:22): "Once every three years the ship of Tarshish came, bringing gold and silver, and ivory, and apes, and peacocks." Immediately after the description of the trading empire of Tyre in the book of the prophet Ezekiel (27:12–14), it follows mention of Tarshish"314.

Tarshish is suggested to be understood as

"Tartessus (Latin: Tartessus, Spanish: Tartessos) is an ancient a city that existed in southern Spain in the first millennium BC. Little information about the history of the city has been preserved, even its location is unknown (according to most sources - in the lower reaches of the Betis River (modern Guadalquivir)".

Yes, time can destroy - and yet it is strange that a famous and certainly large trading city has left no traces of itself. But perhaps

[314] Wikipedia The Book of the Prophet Ezekiel

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in the Holy Scriptures, another city is meant, located not behind the Pillars of Hercules in the lower reaches of the Guadalquivir, but the city of Tartosa, which still exists today, at the mouth of the Ebro River - to this conclusion

both its name and what it claims encourage

John Marian in his work “General History of Spain”

research institutes»:

“The Iberians, who formerly lived on the shores of the Black Sea in the Caucasus Mountains, came in great numbers to Spain, dispersed, built Ibero higher in it
The Tortoses gave their name to the river that is nearby. flows, and then the whole province”315.

The mention of Tarshish is connected with the Book of the Prophet Ions:

“Then the word of the Lord came to Jonah the son of Amita, saying, ‘Arise, go to Nineveh, that great city, and preach in mute, for his wickedness has come up before Me.” Then Jonah arose to flee to Tarshish from the presence of the Lord, and he came in Jaffa and found a ship going to Tarshish, paid the fare and entered it to sail with

them to Tarshish from the presence of the Lord”316.

Jonah himself does not explain why he decided to flee “from the presence of the Lord” to Tarshish, but his subsequent confession: *“And he said to them: “I am a Jew, I fear the Lord God "Heaven, who created the sea and the dry land""* allows us to assume that he sought refuge with his fellow tribesmen.

The events that happened to Jonah happened at the beginning 7th century BC, because *“Nineveh was destroyed in 610 BC by Nabopolassar, king of Babylon, and Ziscar, king of the Medes”317.*

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315 Mariana H. de. General History of Spain/Translated from French by A. D. Golostenov. — Reprint edition of 1779–1782. — St. Petersburg: Alpharet, 2016. — 676 p., 2 p. of maps. — (Series “History of Europe”).

316 Book of Jonah 1\2–3

317 Wikipedia. Jonah (the prophet)

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And this, I repeat, means that the Jews lived in Sfara even before the destruction of the First Temple, and their presence there was not connected with forced resettlement. In the Jewish kingdoms, they could have known about the Iberian (Pyrenean) Jews from their Phoenician neighbors, who had those times the colony in Sepharad. It is also very likely that The Phoenicians also contributed to the migration to different reasons for the Jews of Judea in Sepharad, finding in this their reason: conscious settlers could bring much more benefits to the development of the colonies than slaves, from whom one could expect anything. Phoenicians They hoped that the living conditions in the new place would encourage the migrants to stay - and they were right

4

The name "Sepharad" is apparently related to Hebrew. This end of the European continent for its inhabitants seemed (and were considered) to be the border of the inhabited world, because here began the boundless and uncharted ocean. In ancient Hebrew, "sfar"[318] means border, and hence, probably, the name "Sepharad". Where did the name "Spain" come from?

There is an old map on which Spain looks like an island with rabbits on it. But Why rabbits? The answer comes from the Roman poet Gaius Valerius Catullus, who lived in the 1st century BC, who in one from his poems he mentions a certain Egnatius "from "rabbit edge", and by "rabbit edge", as follows from a commentary based on Pliny's testimony to the indicated line, it is necessary to understand *"Spanish Celtberia (Celtic Iberia), where a special kind was found rabbits".* In Hebrew, "i-shafani" ("i-sapani") - rabbit island - Spain.

[318] F. L. Shapiro. Hebrew is a Russian dictionary. M. 1963.

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In the south of the Iberian Peninsula there are also such (presumably) toponymic evidences of the presence of Jews here: Malaga - from "malakh" (sailor); Cordoba - from "hardov"

(bear mountain); Cadiz - from "kadish"

(holy). Let's not forget about the most full-flowing river in

Spain, the Ebro, which flows into the

Mediterranean Sea, whose name, speaking for itself (the river was known to the ancient Greeks under the name ÿÿÿÿÿ, to the Romans - Hiberus) can in no way be attributed to the Phoenicians.

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Europolis

1

Where did the name of the continent "Europe" come from?

The assumption suggests itself about the connection between the name of the continent and the national name “Iveri”, but since there is no convincing evidence for this - we need to find it at least the initial logical premise for a solution of the question posed. Such a premise can serve as the idea of a conditional border between Europe and Asia: in ancient times, the river was considered this border Tanais. Marcus Annaeus Lucan, who lived in the 1st century, reported:

"Tanais gives its shores the names of different parts light and, serving as the border between Asia and Europe, divides the adjacent parts of the continent and with its bends increases now one, now another part of the world”319. The same in the “Saga of the Ynglings”:

"From the north, from the mountains beyond the populated areas, it flows through Sweden (meaning the eastern part Europe) a river whose correct name is Tanais. It was formerly called Tanakvisl, or Vanakvisl. It flows into the Black Sea. The area at its mouth was then called the Country of the Vans, or the Dwelling of the Vans. This river divides thirds of the world. The one to the east is called Asia, and the one to the west is Europe... The country in Asia to the east of Tanakvisl is called

The Country of the Ases, or the Dwelling of the Ases, and the capital of the country was called Asgard. The ruler there was the one who was called Odin."

It is known for certain that Tanais should be understood as the modern Don, which means the territories

[319] Marcus Annaeus Lucanus. Pharsalia. Ladomir-Nauka. M.1993.3 (266–283).

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Those located to the east of the Don knew it as Asia, and those to the west as Europe. Therefore, the etymology of the name "Asia", connecting it with the people "Ases", seems convincing.

The Aesir were one of the most significant peoples who inhabited Eastern Europe in ancient times (they are also known to historians under another name - the Alans); and it is quite natural that the area where the Aesir lived was called

"Asia", then this name spread further
to the east.

If we take the Don River as the reference line and take into account that to the east of it was Asia, which received its
the name comes from the people of "Ases", then to the west of the Don they should have there exist those whose national name would include the root "Eur". But it is known that to the west of the Don there is no
There was no ethnic entity that met this criterion.

2

The first mention of “Europe” as a geographical concept is in Homer’s “Hymn to Apollo” (that is, not later than the 7th century BC): having chosen a place on Parnassus for the construction of the Pythian temple, the “deity” proclaims:

"Here I will found Telphus
I am going to the most beautiful temple,
So that he would be a prophet for people,
Which will always be brought here
Immeasurable hecatombs for me,
Does anyone live in Peloponnese?
To the fertile land,
On the islands,
Washed by water from everywhere, even in Europe.
They will ask my oracle.

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And to all immutably
In my magnificent temple
I will start giving advice."

The temple is a sacred place of religious worship, but cult of a specific one: Apollo is a Greek "god", and the temple dedicated to him is intended for the Greeks; therefore, *"in Europe"* as well as in *the "fat Peloponnese"* and *"on the islands"* the Greeks must have lived. But it has already been noted that on the territory of Ancient Greece, neither in the time of Homer nor after him, the region called "Europe" is known, and this means that the immortal author of the "Hymn Apollo" mentions a place outside Greece, but related to the Greeks. Knowing about the beginning of the
the times of Homer the era of colonization of the coasts by the Greeks Mediterranean Sea, it is quite possible that he mentioned the most remote area, located on
southeastern coast of the Iberian Peninsula (Iberia).

"Ancient historians mention numerous Greek colonies in Spain, however, from the majority no traces remained. It is possible that a number of these "colonies" were in fact Iberian or Phoenician settlements that used the services of Greek sailors and traded Greek goods with the population of inland Spain"320. So the Greeks did not always, when founding trading colonies, build new cities there, but they

adapted to

already existing, and the mouths of rivers have always been considered the most convenient place for the development of trade relations. Tarshish (Tortosa), located at the mouth of the river Ebro perfectly met this requirement.

It is hardly worth arguing that the word "Iveria" in In Greek (and not only) phonetics it could be pronounced as "everia", and the colony itself could be called "Euro-polis" – "Europe" in everyday speech.

[320] Wikipedia. Prehistoric Iberia.

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Homer's mention of Europe along with the Peloponnese and the "islands washed by the sea" is a stylistic device designed to emphasize the importance of the Pythian Temple, where people would come to

to bring sacred sacrifices, even from such places as Europolis (Europe), which are the most distant from the metropolis.

Obviously, the concept of “getting to Europe”, that is,
to sail along the entire northern coast of the Mediterranean Sea from east to west, became a household word among the Greeks321. In ancient times, mainly from the Greek
merchants and sailors learned about the existence of different
peoples, countries and cities, calling them, which is quite understandable, the same as the Greeks. For the same reason, the word "Europe" becomes commonly used, and its original meaning, as often happens, is forgotten. Quite

It is likely that (already as a generalizing) definition of “Europe” initially referred to the territories located
between the Peloponnesian and Iberian peninsulas, but
With the emergence of Asia (Asia), Europe began to be called the lands that extended to the west from the “Country of the Ases”, which corresponds to the proposed logic.

321 For example, the Russians have Tmutarakan.

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Chapter 2. Migration and Migrants

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Migration and migrants

1

Let us turn again to the Ynglinga Saga. I am absolutely convinced that the information contained in it these paragraphs, is the key to understanding the historical situation that determined the demographic and the political future of the European continent.

"The Saga of the Ynglings" - introductory part:

"The circle of the earth where people live is very indented with bays. From the ocean surrounding the earth, large seas cut into it. It is known that the sea stretches from Nørvåsunda all the way to Jørsalaland. From this sea a long bay called Black extends to the north sea. It divides thirds of the world. To the north of the Black Sea is Great, or Cold Sweden. Some believe that Great Sweden is no less

Great Country of the Saracens, and some compare it with The Great Country of the Black People. The northern part of Sweden is deserted because of the frost and cold, like the southern part The Land of the Black People is deserted because of the sun heat. Sweden has many large regions. There are many also different peoples and languages. There are giants and dwarfs, and black people, and many different amazing peoples. There are also huge beasts and dragons. With from the north, from the mountains beyond the populated areas, flows in Sweden, a river whose correct name is Tanais. It was formerly called Tanakvisl, or Vanakvisl. It flows into the Black Sea. The area at its mouth was then called the Land of the Vanir, or the Dwelling of the Vanir. This river divides thirds of the world. The one to the east is called Asia, and the one to the west is called Europe.

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The country in Asia to the east of Tanakvisl is called the Land of the Ases, or the Dwelling of the Ases, and the capital of the country was called Asgard. The ruler there was the one who was called Odin. There was a large temple there. According to ancient According to custom, there were twelve high priests in it. They had to perform sacrifices and judge people. They were called diys, or rulers. All the people had to serve them and honor them. One was a great warrior, and he traveled a lot, and took possession of many states.

Odin had two brothers. One of them was called Be, and another Vili. They ruled the state when Odin was in absence.

Odin went to war against the Vanir, but they were not taken by surprise and defended their country, and victory was sometimes for the Ases, sometimes for the Vanir. They ravaged and devastated each other's countries. And when this and that, and Others got tired of it, they arranged a meeting for reconciliation, made peace and exchanged hostages.

A large mountain range extends from the northeast to the southwest. It separates Greater Sweden from the other countries. Not far to the south of it is located the Country Turk. Odin had large possessions there. At that time, the rulers of the Romans went on campaigns all over the world and they conquered all nations, and many rulers fled then from his dominions. Since Odin was a seer and

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a sorcerer, he knew that his offspring would populate
northern edge of the world. He planted his brothers Be and
Vili became rulers in Asgard, and he himself set out on a journey, and
with him all the dii and many other people. He set out
first west to Gardariki and then south to Strana
Saxons. He had many sons. He took possession of the lands
throughout the Saxon Country and placed his sons there
rulers. Then he went north to the sea and settled on an island. That's
where now
called Odin's Island on Fjon. Then he sent
Gevjun went north across the strait in search of land. She came to Gylvi,
and he gave her arable land. She went
in the Dwellings of the Giants and conceived there from one giant
four sons. Then she turned them into oxen, harnessed them to a plow, and
plowed the land into the sea opposite
Odin's Islands. There is now the island of Selund. Since then
She lived there. She was married to Skjold, Odin's son. They
lived in Hleidre. And where there had been land before, there became
lake. It is called Leg. The bays in this lake are similar to the capes of
Selund. ... And Odin, having

learned that in the east of Gylvi there are good lands, went there,
and he and Gylvi ended the matter peacefully, since he decided that he
could not cope with the Aesir. Odin and the Aesir competed many times
with
Gulvi in various tricks and tricks, and Asy always
prevailed. One settled at Lake Legh, where now
called Old Sigtuna, built a large one there
temple and performed sacrifices in it according to the custom of the
Ases. All the lands that he took possession of there he called Sigtuna.
He settled priests there. Njord lived
in Noatun, Freyr in Uppsala, Heimdallr in Himinbjorg, Thor in Trudvang,
and Balder in Brey Dablik. Odin gave them all good dwellings.

They tell it as true that when Odin and with him
when the dii came to the Northern Countries, they began to teach

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people to those arts which people have since mastered. One was the most famous of all, and from
People learned all the arts from him, because he possessed
"by everyone, although he did not teach everyone"322.

According to the text of the Saga of the Ynglings, both the Vanir and the Aesir lived in Great Sweden323: the Vanir at the mouth of the Tanais (Don); the Aesir are to the east of it. The geographical landmarks provided by the author of the "Saga" do not leave
there is no doubt that Great, or Cold, Sweden
was located north of the Black Sea along the current
Don. Russian chronicles call the Swedes "Svei".

A fairly precise date for the "exodus" of the Aesir and Vanir from the Northern Black Sea region is revealed on the basis that (as the "Saga of the Ynglings" tells us) the country that later received the name Denmark was ruled by Odin's great-grandson Froddi, and this was during the time of his stay

the reign of Emperor Augustus (41 BC – 14 AD). In addition, there is also such a clarification: "then Christ was born." This means that Odin and his companions set out on their journey from the warm, fertile south to the *"northern edge of the world"* in
at the very beginning of the 1st century

Therefore, the statement of one must be understood as fully consistent with the above.
of the most famous Russian historians Dmitry
Ilovaisky:

"But in all probability this name (Scandinavia) came north from more southern countries, exactly
as well as the name Scythia, which gradually
was modified and sometimes received very wide acceptance.
change.

In a narrow sense, this was today's Southern Russia; in a broad sense, its borders in the north extended to the shores of the ocean, and in the east they were lost in the steppes.

322 "Icelandic Sagas." Saga of the Ynglings. Ed. "Spring.glory.cult." M.2002. ch.1–4.

323 ÿсÿ. Swedes

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Central Asia. Subsequently, this name, if not in its pure form, then in a modified form, was preserved for some countries, and mainly Scandinavia or Scandia?

We allow ourselves the following guess: not from here does the misunderstanding on which the custom so widespread in the Middle Ages is based also occur? to produce nations from the obscure and barely known Scandinavia?

If it is possible to call any country true, then not the imaginary vagina gentium, but ancient Scythia in in its narrow sense, that is, the southern half of Russia, with adjacent to it part of the Danube plain and the Carpathian region. Here, according to Herodotus, so many peoples still lived. From here they gradually settled to the north and west.

Later, when the name Scythia was transferred to the distant shores of the North Sea, with these shores were mixed memories of Scythia as an ancient fatherland, and the chroniclers began these memories confined primarily to Scandinavia"324.

And in the Skjöldunga Saga the location of the Great or Cold Svitjod is also indicated - "to the north from the Meotian swamp, now called the Sea of Azov.

2

Each stanza of the introductory part of the Saga is informative. mative:

"In those days, the Roman rulers went on campaigns throughout the world and conquered all nations, and many rulers fled from their possessions at that time." The author of the

Saga names the real (everyday) reason why Odin decides to leave his native places, not

[324] D. I. Ilovaisky. The Beginning of Rus. Moscow. Olympus: ACT, 2002. p.69

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wanting to expose his people to danger or even extermination:

"Because Odin was a seer and a sorcerer, he knew that his offspring would inhabit the northern edge peace."

The direction of migration is explained by Odin's esoteric abilities. It is emphasized that Odin *"does not fled,* like many rulers, *from his dominions,* but his actions were thought out. That is, in any case, he would lead his people to *the "northern edge of the world."*

"He installed his brothers Be and Vili as rulers in Asgard, and he himself set off on his journey."

In the Saga, Asgard is presented not as a mythical city, but as a real city. It is clear that not only Odin's brothers Ve and Vili remained in Asgard.

The migration of peoples (not meaning nomads) to new habitats can be absolute only as a result of extremely destructive natural disasters. In all other cases, some part of the people for various reasons remains in his homeland.

It is not known how the number of those who left and those who remained differed, but the number of those who remained was significant, judging by the subsequent history of the Aesir's residence on homeland.

"and with him all the dii" - It is certain that Odin did not abandon his fellow tribesmen without priests who *"had to perform sacrifices and judge the people"* and *"appointed"* new ones, since he was endowed with such a right *("One did Njord and Freyr were priests, and they were dii of the Aesir").*

"and many other people" -

This clarification is very important for understanding the history of Europe. It is clear that there are and other representatives of tribes besides the Aesir and Vanir

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and the peoples living in the lands of the Northern Black Sea region at the time of Odin's exodus - the beginning of the 1st century. Names Two peoples are known - these are the Taurian Rus and the Jews.

"He first went west to Gardariki" -

At the beginning of the 1st century BC (and much later) *"the country "Gardariki"* did not yet exist – this name is first encountered in sources from the end of the 12th century."

But it is important to understand that geographical names proper ones, cited in historical sources - these are, as a rule, names contemporary to their authors, correlated with the previous ones, if the previous ones have been preserved. And since in the definition more or less

the exact route of the aces' advance from the south-east of Europe to its north-west involves Gardariki, then it is necessary know that this name refers to the northwestern territories of today's Russia - more precisely, the Novgorod and Pskov regions. In this area, even in ancient times, there were a large number of large and small

villages - hence the Scandinavian "Garðaríki" - country of cities, where "garÿ" is a city and "ríki" is a state, country.

"and then south to the Land of the Saxons" -

In the 1st century, during the advance of Odin's peoples to the north Europe, "Country of the Saxons" - Saxony

did not yet exist: this name should be understood as the territories that received it only several centuries later: *"Saxons (Sachsen), a group of Germanic tribes that united in the 3rd-4th centuries into a tribal union. During the period*

Early Middle Ages occupied territories in the north Germany - to the east of the Rhine and to the west of the Elbe"325.

"Then he went north to the sea and settled on an island. It is where it is now called "Odin's Island on Fion" -

[325] TSB. Saxons

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Funen Island is one of the islands of Denmark, the closest to the mainland. The name of the main city of this island is indicative - Odense, which translates as "Sanctuary "Odina."

In the Saga, Odin's "taking possession" of lands is spoken of only in relation to the Land of the Saxons. This means that when the development of Scandinavia itself, military clashes with the aborigines had no place - compare: the Country of the Saxons One "took possession" and "settled" on the island of Fione.

As a side note:

Scientists have long paid attention to the existence ethnic connection between the Scandinavians and the Aesir, but the explanation of this phenomenon did not go beyond the reasoning proposed by Georgy Vernadsky:

"While the final destination of the ancient Varangian route from the Baltic to the Azov Sea was the mouth of the Don, its beginning was the mouth of the Western Dvina. The movement along this route was two-way, since not all Scandinavian warriors and merchants who went to the East remained there permanently; many Swedish adventurers..., having spent several years in the East and having become rich over time, they would sometimes return home to the Baltic lands and had the habit of giving new ones to the old places names that reminded them of their fairytale land exploits and adventures. For the same reasons, the name Ace (feminine form of Asa) became a common personal name in Scandinavia. Several Norwegian princesses in the ninth and tenth centuries bore the name Asa. And the syllable "ace" was used in the formation of such male names like Asmund, Askold, etc."326.

G. V. Vernadsky's assumption is not based not only on the "custom of giving old places new names", but also on historical experience - there is

[326] G. V. Vernadsky. Works cited, p. 283.

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a convincing number of similar examples in the pro-
shlom, and in the present.

But in this case, the transfer of geographical names and proper names is not of a “shuttle” nature, but “unidirectional”: Northern Black Sea region – Northwest Russia – Northeast Germany – Island
Funen – Scandinavia.

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Odin and the Rus

"Because Odin was a seer and a sorcerer, he knew that his offspring would inhabit the northern edge peace."

One who *"was a great warrior, and traveled a lot, and took over many powers,"* of course same, he didn't set off on a long journey "blindly" - he and his Those close to him knew exactly where they were heading and had a good idea of all the conditions and difficulties of the planned paths.

The Saga does not provide details of the migration of migrants from the fertile south to *the "northern edge of the world,"* but the route of their advance is indicated: *"He went first west to Gardariki, and then south to the Land of the Saxons. He had many sons. He took possession of lands throughout the Land of the Saxons and set up there his sons as rulers. Then he went north to the sea and settled on an island. This where it is now called Odin's Island on Fiona."*

And here we come to an important point in our reasoning - to Odin's understanding that the final the goal and permanent residence of his people will be lands surrounded by seas, and the new inhabitants of the European north will still need time and mentors to learn to build ships and sail them.

After all, neither the Aesir nor the Vanir are mentioned as seafarers, but the closest neighbors of the Aesir and Vanir are the Tamanians. The Rus were a well-known seafaring people who *"made all their raids and campaigns on ships."* Let me remind you once again that the Sea of Azov in ancient times was called the "Sea of Rus".

I think that there is also information about distant, possible for unhindered settlement of the northern lands,

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The Rus also told Odin that their ships could well and probably reached the northern shores of the Baltic seas along the shores of the Black and Mediterranean Seas around Europe.

Persistently drawing the reader's attention to that the fact that the ancient Rus were a people of seafarers, I had the aim of showing their original habitat - up close seas, and not in the middle of the continent. The ability to build and manage ships was certainly an important advantage of the Rus, but they were also known as about brave and courageous warriors *"so that each of They are equal to many of the other nations."*

One, himself an outstanding warrior, could appreciate the fighting qualities of the Rus and was undoubtedly interested in their participation in the long journey to the intended goal, which can be compared to the “Promised Land” for the Jews led by Moses.

One could not help but use the skills and opportunities their Rus neighbors, especially since the Rus in this case became not just service providers, which they usually provided as mercenary warriors and carriers, but participants in the execution of the intention-niy One.

I anticipate an objection: in the "Ynglinga Saga" the Rus are not mentioned. This is true, but the national names of Odin's other companions are not specified - the Saga tells only about the Aesir and Vanir, their relationships and their "gods" because, according to the author of the Saga, there are only two These peoples became the ethnic base of today's Scandinavians. Moreover, preference is given to the Aesir, since One belonged to this tribe, and in the new (and conquered) territories he left and endowed his people with power sons and relatives.

"Many other peoples", including the Russians, being voluntary companions of the Aesir and Vanir, could remain at their own discretion and, it must be understood, remained at their own discretion.

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routes to follow on the lands they liked. In any case,

"One thing is certain - the root grew in the toponymy of the Middle Dnieper region of very ancient origin and takes us back to times long before the chronicle and Kievan Rus"327.

Toponyms and hydronyms with the root “ros” or “rus” are also found in the Volkhov and Ladoga region, named in the Saga about the Inglings of "Gardariki".

It was the seafaring Russes, taking into account the above considerations, who were most suited for development of new territories washed by the seas. Yes, indeed - nowhere and by no one, except for the "Tale of Bygone Years", are the Rus people mentioned in the north of Europe and, in particular, in Scandinavia, but in historical science important evidentiary arguments include toponymic evidence. And here is what we have:

Denmark: Roskilde and Rosdorf;

Norway: Rossnes, Raseurd, Rosselven, Russehavn, Rosenby, Rossfjord, Rushaugen, Roussones, Rusoga, Riska, Rosseid;

Sweden: Rosby, Rostock, Roslage-Kupla, Ruslags-Bru, Rosten (two villages), Rusenthorpe, Ruskola, Raus;

Ireland: Roscommon, Roscrea, New Ross, Rosbercon, Rosslare, Roscarbery, Rosnowlagh;

Scotland: On the map of Scotland of the 13th century, given In the "Great Chronicle" of Matthew of Paris, there is a region called "ROS"328.

Probably no one will argue with the fact that there is no other explanation for the abundance of the indicated toponyms in the indicated places. Therefore, I will repeat once again as important: if you know that the Rus were neighbors of the Aesir

[327] V. V. Mavrodin The origin of the names “Rus”, “Russian”, “Russia” Len. 1958.

[328] English medieval sources of the 9th–13th centuries. Moscow: Nauka. 1979.

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and the Vanir and belonged to the same ethnic group, then it is more than likely that among the “many other people” there were also Rus, who obviously constituted a significant and important part of Odin’s companions.

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Askania. Country Ashkenaz

1

In fact, the only existing explanation for why the Jews called Germany a country
Ashkenaz, consists in the fact that the territory of Germany during the period of its mass settlement by Jews329 was allegedly
wild and undeveloped, and this gave reason to compare it with the same wild and undeveloped in the Jewish
representation of Scythia, which they through the Assyrians knew as the country of Ashkuz (Ashkenaz). However, no one could not explain why the shortcomings of Scythia, which ceased to exist no later than 5th century BC, became
on Jewish lips as a household word specifically for Germany 10th–11th centuries, but already in our era.

2

The Yngling Saga Names the Reason for Migration aces:

"In those days, the Roman rulers went on campaigns throughout the world and conquered all nations, and many rulers then fled from their dominions."

But if the danger of becoming subjects or slaves of Rome forced the Aesir to move from their settled places
and the Vanir, then the Jews, as they say, were commanded by God: they certainly knew that their historical homeland had become
Roman province, and about that hostile attitude
the next rulers of Jerusalem to the Jews.

In general, at the beginning of the 1st century, Odin *"set out on a journey and with him all the diyas and many other people. He went first west to Gardariki and then south to Strana*

329 Fled from Western Europe during the Crusades.

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Saxons. He had many sons. He took possession of lands throughout the Saxon Country and installed his sons as rulers there."

The Saxon country is part of the future Germany: before the region in eastern Germany is now called Saxony. We will return to the Land of the Saxons, and For now, let us leave the Aesir on the land they conquered in order to make two important observations:

The first remark is that it has long been noticed psychological characteristics of travelers and people moving to new habitats - to give these new places the names of the old ones. We know of Caucasian and Spanish Iberia, Volga and Balkan Bulgaria, Zealand in northern Europe and Australia, Britain and Brittany in northern France, several Englands; this list can be continued, not to mention many similarities in the names of populated areas.

In the second remark, we turn to the law of ethnic generalization, which says that in a given country people from another country will be called (and they themselves) by name of the country of origin, regardless of their actual nationality. This conditional name can be transmitted from generation to generation and becomes permanent in cases where such an ethnic group seeks to preserve one's cultural or religious identity ality.

The action of the law of ethnic generalization can also be traced in the following formulation from the Brief Jewish Encyclopedia:

"Ashkenazi" is a term used in medieval Jewish literature to refer to Jews who lived in Rhine, and then in all German lands as a whole. Subsequently, it began to designate not only the Jews of Germany, but also all Jews who are by their origin descendants of the Jews inhabiting Germany in the Middle Ages.

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centuries… It is difficult to determine when the term "Ashkenazi" was first used in Germany"330.

The Jews who lived in the Dwelling of the Ases (Ashkenazi), according to the law of ethnic generalization, became "Ashkenazi" as soon as they moved to any other country, just as the Jews who arrived in Israel from Russia are called Russians, those from Central Asia are called Bukharans, and those from the Caucasus are called mountain Jews. Further:

"In the commentary of Rashi (1040-1105), German expressions are characterized as leshon ashkenaz (that is, there is a German language), and the term Ashkenaz refers to communities of Mainz and Worms, where Rashi lived. It is clear also that the term Eretz Ashkenaz in his comments refers to Germany"331.

This quote fully confirms the effectiveness the law of ethnic generalization. After all, if the German language is "leshon ashkenaz", and Germany is the Land of Ashkenaz, then, consequently, those who came with Odin and the ancestors The present-day Germans and Jews were called "Ashkenazim" because both of them were Germans before their migration to Central Asia. Europe lived in the "Dwelling of the Ases" - the Land of Ashkenaz.

Those of the "other peoples" who came with Odin to Central Europe, but did not go further with him to the "northern outskirts of the world", gradually mixed with the local inhabitants, and after many centuries, memories of their roots disappeared from their memory. But the Jews, who preserved for well-known reasons, their ethnic isolation, they also retained the prefix to their main national name - "Ashkenazi", indicating the country of origin from which they came to Germany.

330 KEE, vol.1, p. 264
331 KEE. Vol.1. p.263

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3

But let's return to the Land of the Saxons

"He had many sons. He took over the lands throughout the Saxon Country and placed his sons there "rulers."

An important source for the history of the Saxons is Widukind of Corvey's book "The Deeds of the Saxons" - I quote its opening lines:

"And first of all, I will, of course, tell you a little about the origin and position of the people, following in this part only rumor, since (due to) the extreme antiquity (of the events) almost all (their) reliability disappears... As a matter of fact, we know that the Saxons

arrived in these areas by ship and first landed at the place that to this day bears the name
The Gadelians. The (local) inhabitants, who were, as they say, Thuringians, took the arrival (of the Saxons) hard and took up arms against them; the Saxons, however, persistently advancing, took possession of the harbour…"332.

About the Saxons, before their arrival in these regions on the ship-damn - nothing is known.

But why only in relation to the Saxon Country in Germany: The saga says that Odin *"took possession* (meaning "conquered, subdued") *of the lands throughout the Land of the Saxons and set "there are their sons"* to rule the conquered territory?

You can answer this question by looking at the map. One, an experienced warrior, foresaw the possibility of an enemy invasion of the lands of future habitation of the settlers from the mainland and did what was necessary to exclude such a possibility.

Consequently, there remained in the Land of the Saxons a considerable number of Odin's companions, capable of providing protection to those who had gone further north and settled there.

[332] Widukind of Corvey. Deeds of the Saxons.

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And again we turn to the law of ethnic generalization. That is, the territories that the author of the Saga knew at the beginning of the 13th century as the Land of the Saxons are those who came here in the 1st century from The countries of the Ases called their new habitat by name countries of origin. In the history of Germany, such a name has been preserved - this is the county of Askania: *"The county*

received its name from the fortress of Askania, which, if you believe the legend, was founded back in
6th century, during the Saxon period, and was located to the west of the city. Aschersleben»333.

And what kind of fortress is this, it is unknown when it was built and left no traces behind, but gave the county a name very similar to the name of the Country
Asov - perhaps there is something between these two names connection?

In Low German, Lower Saxony is Neddersassen. In Old Icelandic, the language in which the Ynglinga Saga is written, the Aesir are asses.

So, knowing the direction of movement of the aces, we will not be surprised that the Eastern European Country
The Ases had a double in Central Europe: in the lands of Saxony, as early as the 12th century, there was a county with a very revealing name - Askania (Askaniya).

4

But it was not only the lands of the “Country of the Saxons” (part of present-day Germany) where *“Odin took possession of the lands and set there their sons as rulers”,* preserved the memory
about the "Dwelling of the Ases". It is known that the toponym "Askania" also existed in Scandinavia and is mentioned in the "Chronicle "Erica" - a poetic chronicle of Sweden, written in
1320s:

“I have told the pure truth here.
The glorious Earl Jon died in Askanes,

[333] Brockhaus and Efron Encyclopedia.

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The one that for the last nine years,

Not seeing his home, dressed in armor,

"He fought with the Russians and the Izhora"334.

Askanes (now Eksrön)335 is a parish on the island of Mälaren southwest of Stockholm.

The mention of Scandinavia in the 1891 Bible Encyclopedia is noteworthy:

"Askenaz is the grandson of Japheth and probably the ancestor of the Askenazic peoples who inhabited the country lying on the eastern and southeastern shores of the Black Sea.
seas. However, the exact location of the country is unknown. Some modern writers believe that this
The people gave their name to Scandia, or Scandinavia"336.

I will also note that on the Baltic coast of the Country of Saks there is a city called Rostock (Ros-tok).

334 "The Chronicle of Eric" translated by A. Yu. Zheltukhin. The text is given according to the publication: The Chronicle of Eric. Moscow, Russian State University for the Humanities, 1999.

335 Another example of a permutation: "ask" to "ex".

336 B.E.t.1, p. 64

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Three countries

In this chapter, based on the previously given reasoning and conclusions, I intend to show the reader how information from historical sources considered controversial and not having a clearly accepted interpretation to this day, are explained if we proceed from historical logic.

1

I'll start with a message that is already familiar to us, which can be found in almost all works devoted to history of the European Jewish Diaspora:

"And it was the summer of 4450 (689), and the struggle intensified between the Ishmaelites and the Persians at that time, and the Persians were defeated by them, and they fell under their feet, and were saved numerous Jews fled from the country of Paras, as from the sword, and they moved from tribe to tribe, from state to another people and arrived in the country of Russia and the land of Ashkenaz, and Sweden and found many there Jews"337.

Here, by "the country of Paras" they mean Persia, "the country of Rus" - the Dnieper Rus, under the "ground Ashkenaz" stands for Germany, and under "Sweden" stands for the well-known Scandinavian country.

But is it so unconditional to accept the described event as real, if it took place when, according to the fair remark of L. Gumilev, *"the countries of Russia with numerous or few*

"there was no Jews in the 7th century"? The mistrust expressed regarding Russia is also true in relation to to the other two countries mentioned - after all, in the 7th century, as

[337] Quoted from: L. N. Gumilev. Ancient Rus and the Great Steppe. Mysl M.1989.p.16

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state entities did not exist, neither did the land
Ashkenaz (Germany), not Sweden.

This alone is enough to classify the given message as dubious. At the same time, it

continues to figure in the research of historians, apparently because its author is considered to be the trustworthy famous chronicler Joseph ben Yehoshua

Ha-Kohen, who lived in the 16th century, but had much more earlier sources. And in these sources, it is necessary understand, these were the names of the countries that appeared in which already lived "many Jews". But in history we have

to face the fact that

information announced from the point of view of traditional views are erroneous or contradictory, turn out to be true when we look at them more closely. The reader will undoubtedly be convinced of this when he learns that the “country of Russia” is Taman Rus, “the land of
Ashkenaz is the "Dwelling of the Ases", the country to the east of Don, and “Sweden” is “Sveonia”: the territories adjacent to the Don along its entire length “to
north of the Black Sea." It was shown that these countries, located in the southeast of Eastern Europe, already existed at the beginning of our era.

Therefore, there is no contradiction in the fact that the Jews *“fled (at the end of the 7th century) from the country of Paras, as if from the sword, and they moved from tribe to tribe, from states to another people and arrived in the country of Russia and the land of Ashkenaz, and Sweden, and found many there Jews."*

2

On May 8, 839, ambassadors from the Frankish Emperor Louis I the Pious arrived in Ingelheim at the court of the Frankish Emperor Louis I the Pious. Byzantine Emperor Theophilus. The Annals of Bertinia report the following about this event:

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"With them [the ambassadors] he [Theophilus] sent some others [people] who claimed that they, that is, their people (gens), were called Ros (Rhos) and that their king (rex), called the Khakan (chacanus), had sent them to him, as they assured, for the sake of friendship. In the mentioned message he [Theophilus] asked that by the grace of the emperor and with his with his help they were able to return safely through his empire, since the route they took arrived to him in Constantinople, lay through the lands of barbarian and, in their extreme wildness, exceptionally fierce peoples, and he did not want them returned this way so as not to be exposed to in case of any danger. Having thoroughly investigated [the purpose] of their arrival, the Emperor [Louis] learned that they are from the Swedes (Sueones), and, considering them to be scouts both in that country and in ours rather than ambassadors of friendship, he decided to detain them until it will be possible to find out for certain whether they came with honest intentions or not"[338]. But why did the belonging of the

Rus to the "people of the Sveons" arouse suspicion in the king: what is suspicious about
that the Scandinavians are returning home from Byzantium through France? - this route is quite optimal. And why do they call their king "Khakan"? - the Scandinavians certainly did not have such a title.

But the fact is that the king of the Franks knew only one Rus' - Tauride, and his suspicion is quite understandable: to return from Byzantium to
The Northern Black Sea region by a long roundabout route through Only those who had some interests here could enter France. But were the Swedes, who called themselves Rus, so naive? And was the Byzantine Emperor, who interceded with Louis for known spies, so cunning? Neither
neither one nor the other. This passage from the "Annals of Bertin" is not

[338] Annals of the Saint-Bertin Monastery, year 839. Quoted from: Ancient Rus' in Light of Foreign Sources. Reader. Vol. 4. Western European Sources. Comp., trans. and comment. A. V. Nazarenko. Moscow, 2010. — P. 19–20.

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would have caused controversy that never led to anything when by "Sueonum" would be understood "Great, or Cold Sweden" is the one "north of the Black Sea", and under "Rosami" - a people who lived in the Northern Black Sea region.

3

One of the famous European historiographers of the 10th century, Liutprand of Cremona, in his book “Antapadosis” (Book of Retribution), writes:

"The city of Constantinople (Constantinopolitana urbs), which was formerly [called] Byzantium (Bizantium) and now bears the name of New Rome (Nova Roma), is located in the midst of the most ferocious peoples. After all, from the north its closest neighbors are the Hungarians (Hungarii), Pechenegs (Pizenaci), Khazars (Chazari) Rus (Rusii), which we otherwise call Normans (Nordmanni) and also Bulgarians (Bulgarii)"339. It would seem that there is convincing confirmation the correctness of the "Norman" theory of the origin of Rus, because for Liutprand the Rus are just another name Normans. But why does he, pointing to the proximity of the Rus with the Pechenegs and Khazars - the undisputed inhabitants of the European southeast - call the Rus "Normans"?

Liutprand also calls the Rus' Normans the story of the Greeks repelling an attack by Russian ships under the leadership of Prince Igor: *“Closer to the north there lives a certain people who The Greeks (Greci) call them Rus, rousio, based on their appearance, but we call them Normans based on their location. After all, in German (Teutonum) nord means north, a*

[339] Liutprand of Cremona. "Antapadosis" I, 11. The text is reproduced from the publication: Ancient Rus' in Light of Foreign Sources. Reader, Volume 4. Western European Sources. Moscow: Russian Foundation for Assistance to Education and Science. 2010.

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man — a person; that is why northern people can be called Normans. The king (rex) of this people was [someone] named Igor (Inger), who, having collected a thousand or even more ships, came to Constantinople."

The same event is reflected in the Russian “Tale of Time” "changed years":

“In the year 6449 (941). Igor went against the Greeks. And the Bulgarians sent news to the king that the Russians were going to Constantinople: 10 thousand ships. And they came, and sailed up, and began to fight the country of Bithynia, and captured the land along the Pontic Sea to Heraclia and to the Paphlagonian land, and they captured the whole country of Nicomedia, and the whole of Sud "They burned."

Leo the Deacon in his book "History" tells about the end of the last war between the Rus and the Greeks in the autumn of 971, known in Russian history as the "Bulgarian campaign of Svyatoslav". The Greek Emperor John Tzimiskes, addressing the Russian prince Svyatoslav, reminds him of what happened to his father Igor in 941:

“…I suppose you haven’t forgotten about your father’s defeat. your Ingor, who, disregarding the oath agreement, sailed to our capital with a huge army on 10 thousand ships, and arrived at the Cimmerian Bosporus with barely a dozen ships, he himself became the messenger of his troubles... I think that you will not return to your homeland if you force the Roman forces to act against you...”340.

Of course, Emperor John understood Igor’s “fatherland” to be Rus, located on the Cimmerian Bosporus (Island of Rus), the existence of which in I hope that convincing evidence was presented things.

"Ingor" mentioned by Leo the Deacon - *"King (rex) named Igor (Inger)»* from the story of Liutprand,

340 Leo the Deacon. "History". pp. 55–57.

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and Igor, who *“went against the Greeks”* from the “Tale of Time” years - it's the same person.

It is necessary to pay attention to the fact that Liutprand explains why “we” (the inhabitants of Italy) call the Rus Normans: "by location." And he specifies: *"After all, In German (Teutonum) nord means north, and man means man; that is why northern people can be call them Normans."* In other words, for Liutprand, the Normans are not Scandinavians for sure, but in general the peoples living *"Nearer to the north"* is the explanation why Liutprand calls the Rus Normans. It is appropriate to refer and on Constantine Porphyrogenitus, who in his book “On the Governance of the Empire” in the treatise “On the Peoples Neighboring the Turks” writes:

“If the Khazars, or the Turks, or also the Russes, or any other people from the northern and Scythian peoples ever demand and ask…”341

But why, after all, does Liutprand call only the Rus' Normans, and not the Khazars, Pechenegs and Hungarians? I offer my version of the answer to this question.

Let me start with the fact that Liutprand of Cremona and Constantine VII Porphyrogenitus were not only contemporaries, but also close acquaintances:

“In 949, Liutprand, who was well versed in Greek, was sent as ambassador to Constantinople to the court of Emperor Constantine VII Porphyrogenitus, where he spent four months"342.

Of course, the ambassador's job is not only to establish relations with the country to which he is sent, but also to clarify its relations with other countries. It is unnecessary to recall the many reasons why which Byzantium always considered its relations with Russia priority. It is also noteworthy that it was precisely in

341 Constantine Porphyrogenitus. On the Administration of the Empire, ch.13.24–25

342 Wikipedia. Liutprand of Cremon

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At this time, Emperor Constantine was working on his book "On the Administration of the Empire", so I believe that in order to understand why Liutprand calls only the Rus "Normans", we need to proceed from from what the emperor said in his treatise "On the Russes Arriving on Monoxylas to Constantinople" from of the specified book:

"[Let it be known] that those who come from the outside Russia in Constantinople monoxyls are the only ones from Nemogard (Novgorod), in which Sfendos-slav, son of Ingor, archon of Russia, sat, and others from the fortress Miliniski (Smolensk), from Teliutsa (Lyubech), Chernigo-gi (Chernigov) and from Vusegrad (Vyshgorod). So, all They descend the river and meet at the fortress of Kiova (Kiev), called Samvatas"343. We have already examined this passage in the chapter "Outer Russia", so I will limit myself to what was done there conclusion:

Constantine Porphyrogenitus considers all the cities listed by him from Novgorod to be a single “external Russia” to Kyiv - this means that by “inner” Russia he means not the Dnieper and Ilmen Rus, but the one that is well known to him - Tauride.

For Emperor Constantine, Tauric Rus, located on the shores of the Azov (inner) Sea, was “inner,” and the others were “outer.” Recently

Constantine calls the Rus' factories formed in the Dnieper and Ilmen regions and which have not yet received a permanent name assigned to them by the general name of "Outer Rus'". Calling the Rus' Normans, neighboring the Khazars and

Pechenegs, Liutprand repeats what has been said

Emperor Constantine about the existence of Rus' and

343 Constantine Porphyrogenitus. On the Administration of the Empire. Chapter 9. On the Russes who set out with the Monoxyles from Russia to Constantinople.

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in Taurida, and in the Dnieper region, and in the Ilmen region, but does not go into details that do not have any relevance to the topic of his own the compositions have no meaning, that is, for Liutprand the Rus are both southerners and northerners, because the Ilmen region is already truly the north.

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Chapter 3. Let's continue the exercises

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What was the name of Ilya Muromets?

Ilya Muromets is perhaps the most popular character in the ancient Russian epic. However, historical documents do not confirm the actual
existence of a hero under such a name, and this gives grounds to see in Ilya Muromets only a collective
literary image. The legitimacy of this approach is found already in the obvious contradiction that is embedded in the text of the epic “Ilya Muromets and Solovey the Robber”:

"The old Cossack Ilya Muromets spoke: I am from the glorious city of Muroml, From that village and from Karachirov, I am the old Cossack Ilya Muromets, Ilya Muromets son Ivanovich! - Vladimir spoke these words to him:

Oh, old Cossack Ilya Muromets, how long ago did you leave Muroml?
And which road did you take to the capital? Kyiv-city?

There is not a single objection to the fact that the "Vladimir" from this epic is the Kievan prince Vladimir Svyatoslavich, the equal-to-the-apostles baptizer of Rus. At the moment of this he was no more than 30 years old at the time of this significant event, since he was born around 960, and his baptism took place no later than 989, so that the “old Cossack Ilya Muromets yes son Ivanovich" was born before the baptism of Rus. Where then could he, a native of a village far from Kyiv, have also with the non-Slavic name Karachirovo, biblical name Ilya (not to mention that even after baptism
The Russians continued to worship the old “gods” for a long time and

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were in no hurry to give children unfamiliar names)? It is strange that no attention was paid to this obvious argument in favor of Ilya Ivanovich's "inventedness". However,
His father's name came to Rus' after the adoption of Christianity - before that, Ivans were not mentioned.

Therefore, it is worth listening to the opinion according to which the definition “Muromets” (Muromsky) should be understood as “Moravlyanin” (Moravian). It is
Under this name Ilya Muromets was first mentioned in
in the message of 1574 Kmita, the headman of the Belarusian city Orsha to his superior, in which he, describing the difficulties facing him in guarding the border, exclaims:

“The hour will come when there will be a need for Ilya Muravlenin and Solovey Budimirovich, the hour will come when the service our need will be"344.

Researchers of Russian epics have drawn attention on the changeability of the hero's name depending on that the area where the epics were recorded: *“In total,*

all the variants of Ilya’s nickname Muromets: “Muramets”, “Morovlin”, “Muravlenin”, “Mu-ravets” have an unambiguous lexical meaning: “Mo-ravian”, “a native of Moravia”. For example, the Nikon Chronicle calls the Moravians “Mo-rovlyans” 16th century."345.

It is important to understand that there are compelling reasons for the “Moravian” interpretation of the name of the main of the three epic heroes, which are discussed in the chapter “Moravian” casting».

Mutual assimilation of the Polyans, Moravians and Rus' educated the Eastern Slavs:

- from the Rus they inherited the territory of habitation, a new national name, some features of everyday life and culture;

344 Quoted from Veselovsky A. N. South Russian Epics. St. Petersburg, 1881, pp. 61–64

345 Filin N.V. About the historical prototype of Ilya Muromets.

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- from the Western Slavs - language and alphabet, monotheism Orthodox belief and also elements of everyday culture.

The fusion of ethnic groups also led to the fusion of epics legends in which Lyudmila became Ruslan's betrothed, and Baba Yaga helped Ivan Tsarevich find in the kingdom of Kashchei, Elena the Beautiful.

Likewise, the Moravian hero Ilya, who wore biblical name, became the Russian hero Ilya Muromets.

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Unknown Known Land

1

Even those for whom history is not a subject
interest, have you heard about the "unknown land" because it
mentioned in The Tale of Igor's Campaign, the study of which is
included in the Russian school curriculum
Russian literature. There is the following passage in the "Word":

*"…Div perked up, called out to the top of the tree, commanded
listen to the unknown land, the Volga, and Pomorie and Po-Suliya,
and Surozh, and Korsun, and you, Tmutarakan
idol.*

A large number of books are dedicated to the "Unknown Land"
research: it is located in the southeast of the borders
Kievan Rus, that is, approximately in the territories
today's Donetsk and Rostov regions. But why
East Slavic historical sources call the mentioned territories "the land of
the unknown", while it is well known that the Russians

squads repeatedly crossed them? Not to mention
that in the area of the Kerch Strait - on the eastern
the end of the "unknown land" - there was the Tmutarakan
principality, officially part of Kievan Rus. More details from Lev
Gumilev:

*"In Russian sources of the 12th-13th centuries, the Polovtsian steppe
is called "The Land of the Unknown." This is surprising because
before 1093, and especially in the 10th century, Russians freely
traveled to Tmutarakan and Crimea, and even through
steppes of the Northern Caucasus to the shores of the Caspian
Sea, and suddenly in the Laurentian Chronicle under 1252 it is
said about Andrei Yaroslavich Vladimirsky: "He fled to an unknown
land." And the same thing in "The Tale of Igor's Campaign" and in
"The Tale of Bygone Years." D. S. Likhachev explains that*

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This name is used not as a geographical term, but as an emotional definition of the Polovtsian steppe. But this is all the more strange, since the name was established for the southern steppe after

the victorious campaigns of Vladimir Monomakh and the sharp reduction of Russian-Polovtsian clashes"346.

So, why is the well-known designated in Russian chronicles as "unknown"? In attempts to explain

the contradiction between the written and the real was indicated, and a variety of arguments were used:
political, economic, geographic or a combination of them, but I believe everything is much simpler.

Let us open the first edition of *the "Iroic Song about the Campaign of the Novgorod-Seversky Appanage Prince against the Polovtsians" Igor Svyatoslavich, written in old Russian language at the end of the 12th century with a translation into the dialect used today",* published in Moscow in
Senate printing house in 1800. We will find a passage known to everyone as "Yaroslavna's Lament" in "old" Russian:

"Yaroslav's voice is heard: we don't know the zegzitz, it's early
"to croak..."

But here is a "translation into the currently used verb-
whose»:

"Yaroslavna's voice is heard, she is like an abandoned
"The turtledove coos in the morning...".

Indeed: if by "we don't know" we mean here
"unknown, unfamiliar", then the phrase in question
becomes logically meaningless. As we see, in the first edition of the "Word" "we do not know" is also given in the meaning "abandoned" - then, applying it to the passage under consideration, we get:

346 L. N. Gumilev. Ancient Russia... p.467.

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"The div calls from the top of the tree, orders to listen to the land left behind: the Volga and Pomorie and Posulia, and Surozh, and Korsun, and you, Tmutarakan idol."

This means that the “unknown” land is the “abandoned land,” and everything falls into place: under the “abandoned land” "land" should be understood as the Tmutarakan principality, which belonged to Kievan Rus until the beginning of the 12th century.

But why in other contexts is "unknown land" translated as "unknown land"? Here it was
the historical bias of the translator, which consists in the fact that at the time of the first contacts of Russian
historians and writers with the "Word", Tmutarakan, which figured in Russian history for only a hundred years and remained on the sidelines of its further development, was forgotten. It is quite significant that back in 1709, the Rostov Metropolitan Dmitry, working on the "Cell Chronicler", in a letter to Feologos, a monk of the Chudov Monastery, wrote

if:

"What kind of country is the Varangians and where is the city of Tmutarakan?"[347]

Therefore, there could be no other translation of the word “not-known" as only "unknown", but in relation to
to Yaroslavna, where there were no prejudices, the Old Russian “we don’t know” was translated correctly – “leave-
"lazy".

2

It was there, to the “abandoned land,” that they led their
"Regiment" Igor and his brother Vsevolod, who had the right to inherit the Tmutarakan principality, which was listed
at the Chernigov “table”, which was illegally taken from their grandfather Oleg.

Oleg Svyatoslavich, grandson of Yaroslav the Wise, named the chronicler "Gorislavich" for the fact that

[347] The Tale of Igor's Campaign. Research Complex. Moscow, 1988. p. 204.

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"Then, under Olz Gorislavlich, the strife will be prolonged and will be prolonged, the life of Dazhdbog's grandson will perish, and the lives of people will be shortened in princely seditions."

Yes, it is the last thing to do - to bring enemies into your fatherland against your own, but was the "Gorislavich" so alone in neglecting his fellow citizens for the sake of his own ambitions? Or did not his main enemy do the same? rival Vladimir Vsevolodovich Monomakh, who entered into history in the aura of a sufferer and fighter for the interests of the Russian land? But he and his father Vsevolod, in an unjust way, left their uncle and brother without legal rights. the Chernigov throne that was due to him. All those deeds that led to Oleg being branded for centuries with such a shameful nickname were provoked by Vsevolod and his son. What happened?

In 1054, Yaroslav distributed principalities to his sons as hereditary possessions: the eldest, Izyaslav, received Kiev, Svyatoslav received the Chernigov principality from his father, and the third in seniority, Vsevolod, is left with Pereyaslav-skoe.

In 1073, Svyatoslav and Vsevolod, accusing their elder brother Izyaslav of usurping power, expelled him. from Kyiv. The vacant place is taken by Svyatoslav, and The Chernigov table, accordingly, is Vsevolod.

After the death of Svyatoslav in 1076, the Kyiv prince Vsevolod becomes, but soon voluntarily gives in place of Izyaslav who was in Poland and returned to Chernigov, although the Chernigov table by this time his legal heir, Oleg, his son, was supposed to take over deceased Svyatoslav.

Vsevolod turns Oleg into an honorary captive. But *"Oleg, son of Svyatoslav, fled to Tmutarakan from Vsevolod on April 10,"* because in Tmutarakan At that time, his brother Roman Svyatoslavich reigned whom Oleg found protection and support. Oleg also negotiates with his cousin Boris Vyacheslavich about a campaign against Chernigov; they set out on the campaign

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together with the Polovtsian detachment in the summer of 1078. Vsevolod Yaroslavich suffers a defeat, and Chernigov passes into the hands of the legitimate heir. But already in the autumn the city besieged by the troops of Vladimir Monomakh, Vsevolod, Izyaslav and Yaropolk, who in a bloody battle
Oleg and Boris were defeated on Nezhatina Niva, and
Boris died; Izyaslav, who was standing among the foot soldiers, was also killed. squads ("arriving suddenly alone, he struck with a spear over his shoulder"). Oleg again fled to Tmutarakan.

Vsevolod becomes the Grand Prince of Kyiv. He gives the Chernigov Principality to his son Vladimir from his wife Irina, the daughter of the Byzantine Emperor Constantine Monomakh.

In 1079, Oleg and Roman attempted to retake Chernigov, but the Polovtsians, bribed by Vsevolod,
Roman is killed, and Oleg is left to return to Tmutarakan once again.

Then a strange detective story takes place in Tmutarakan - Oleg Svyatoslavich is kidnapped: *"Emisha Khazars, they went overseas to Caesareagrad."* Why the Khazars and why to Constantinople is not clear. But somehow no matter, the failed heir to the Chernigov throne found himself in captivity, if not literally, then in exile for sure. But the ways of the Lord are inscrutable, and it so happened that Oleg, from a prisoner no one needed, suddenly turned into a trump card in the game of Constantinople, connected with Tmutarakan oil, in which
The Byzantine army was in dire need.

The fact is that the previous ones, located in Malaya Asia is the source of oil used for cooking
the famous "Greek fire", which decided the outcome of many battles in favor of the Byzantines, ended up in the hands of
Turk. In the politics of Constantinople there arose a "vicious circle": in order to resist the Turks, seriously threatening the empire, needed oil, and for that
To get oil, it was necessary to push back the Turks. What was the solution? - the oil sources of Tmutarakan!

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The disgraced Oleg came at just the right time: he was pulled out of oblivion and, remembering his princely dignity, he was married to an equally worthy representative
one of the most noble families of Byzantium - Theophania Muzalon. In 1083, the newlyweds, accompanied by an army
deliver to Tmutarakan: *“Oleg will come from the Greeks to Tmutarakan, and I will bring David and Volodar Rostislavich and we will go Tmutarakan. And they took the barracks, who were the lighthouses for the murder of his brother, but let David and Volodar go."*

That is, Oleg expels David and Volodar, receives
Tmutarakan table, and Byzantium - oil.

However, this is where the warlike and long-suffering
Oleg did not calm down. In 1094, together with the same Polovtsians, he nevertheless ousted Vladimir Monomakh from Chernigov, but two years later Monomakh and Svyatopolk Izyaslavich
not only did they drive Oleg out, but they also took away his outlying lands Kursk and Murom.

In 1096, during the siege of Murom, Oleg killed Monomakh's son Izyaslav, who had seized Oleg's property.
Murom, but after a short time was defeated
the Koloksha River from another "monomakh" - Mstislav, who, by the way, did not disdain the Polovtsian help. Information about the further fate of Oleg is contradictory. He
was the last Russian prince to rule Tmutarakan and entered Russian history under the official name: Oleg of Tmutarakan.

3

Of course, the purpose of Igor Svyatoslavich’s campaign was not the Polovtsians, but Tmutarakan: in the "Word" repeatedly
It is emphasized that

"Two falcons flew far away from their golden father's table, they wanted to get Tmutarakan."

But the Grand Duke Svyatoslav Vsevolodovich, gathering troops for the summer campaign against the Polovtsians,

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in fact, he meant something else - what is being said
in the "PVL" according to the Ipatiev list under 1185:

"Svyatoslav Vsevolodovich, they say, was going to Korchev,"

that is, to Kerch and, as we see, also tried to avoid wide publicity of the planned enterprise: "they say…". But such plans can hardly be kept secret, since he intended to put under his command

united squads of Russian principalities. Svyatoslav
Vsevolodovich, of course, will carry out his plan
it was much easier for Igor than for him, if only because he had much greater military capabilities.
nostami

It should be emphasized that neither Tmutarakan nor Korchev, although Polovtsian presence was noted there, ever
They did not belong to the Polovtsians, for which there is convincing evidence.

Oleg ("Gorislavich") was the last Russian prince to rule in Tmutarakan, and this suggests that
The Tmutarakan principality, if it was considered part of Kievan Rus, was only nominal. But why, after seventy years of indifference, did it once again attract the attention of Kievan Rus? The appearance of the steppe dwellers on the southern and eastern borders of Rus,

which led to the end of reliable and

safe communication between Russia and Tmutarakan, and the pro-Byzantine atmosphere that reigned in
Tmutarakan during the reign of Oleg Svyatoslavich there, made the continuation of a permanent Russian presence in Tmutarakan impossible. But after

at that time the same situation arose here, which three
centuries ago led the Ilmen tribes to call on the Varangians, with the difference that now the famous phrase had to sound like this: "return to reign and

"to rule over us." And this meant that the Russian prince who reached Tmut-rakan would receive full support there.
local tribes.

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This opportunity significantly increases
It would be a sin not to take advantage of the status of the one who would add Tmutarakan to his possessions. The main contenders between whom rivalry for possession of Tmutarakan could develop were: the Great

Prince of Kyiv as the chief administrator of the state
and Prince of Novgorod-Seversky Igor Svyatoslavich, right
whose inheritance for this city has not been cancelled. However, the long break in the presence of the Olgovichs in
Tmutarakan made this right not so indisputable, and in this case everything depended on who would be the first to appear in the city. So Igor, who learned of the intentions of the Grand Duke, could not be stopped by any solar eclipses - he had to hurry so that Tmutarakan, to which he still had more rights than any other prince of Rus, would not be subjugated by Svyatoslav.

4

And now let us look at the event that took place in the Polovtsian steppe in the spring of 1185, from the position that became clear in the process of previous reasoning.

Igor, Prince of Novgorod-Seversky, grandson of Oleg
Svyatoslavich Tmutarakansky, has been around for a long time
the idea was to regain his grandfather's Tmutarakan throne: Igor was not alien to great-power plans - to restore Rus' within its ancient borders from Tmutarakan to
Novgorod.

He also dedicated his closest relatives to his plans: his brother Vsevolod and nephew Svyatoslav.
spreading their intentions, the Olgovichi began
prepare for their implementation, the first step to which was
their refusal to participate in the campaign against the Polovtsians organized by the Great Kiev Prince Svyatoslav
1184. Undoubtedly, to Igor and his associates
had to endure many reproaches for disregard for the interests of the state and even accusations of treason, but such a refusal was dictated

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the need to maintain peace with the Polovtsians, according to whose Igor intended to lead his "regiment" to the territory distant Tmutarakan. From

Novgorod-Seversky to the Don River, “Igor’s regiment” had to cover almost 1000 km through territory belonging to the Polovtsians, along the entire length in which they had a clear military advantage over a relatively small Russian detachment. There is no doubt

that Igor, before how to set out on a campaign, concluded an agreement with the Polovtsians about non-aggression, otherwise this enterprise would have to be called only and exclusively "an adventure with a predictable outcome." On April 23, 1185, Igor leaves

Novgorod-Seversky and heads southeast to the banks of the Oskol, where on May 3 or 4 he meets his brother Vsevolod and

his squad.

On May 8, Igor and Vsevolod enter densely populated areas areas of the Polovtsian steppe and it is quite clear that their advance, at least from this moment on, is controlled by the Polovtsians. But nevertheless, on May 10th there is an event that had a fatal impact on further Igor's plans: one of the detachments of Igor's combat guard army, moving either ahead or parallel the main forces, came across a Polovtsian village in the steppe and plundered it:

“Early on Friday morning they crushed the filthy regiments Polovtsian and, scattering arrows across the field, rushed red Polovtsian girls, and with them gold, and pavoloki, and expensive aksamites. They began to pave bridges over swamps and marshy places with bedspreads and cloaks, and leather jackets. places, and all sorts of Polovtsian outfits. Red "a banner, a white banner, a scarlet bunchuk - to the brave Svyatoslavich."

Don't be fooled by the words "Polovtsian regiments" - we are talking about something ordinary, something unexpected

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"early in the morning" an attack on the campsite where they were located both male warriors and "red Polovtsian maidens".

Of course, this attack on the Polovtsian camp was not agreed with Igor - one would have to be simply an abnormal person (this was noted by both historians and military experts) to take such a step

in the very thick of the Polovtsian possessions. Igor is excellent understood that he had committed, albeit against his will, the gravest crime according to the laws of the steppe: deceiving those who trusted him, punishable by death regardless of who committed it a deception has been committed - by one person, a group of people or state. The prince realized that the extermination of his army inevitable, but it was too late to retreat and their famous words:

"Brothers and squad! It is better to be killed than "to be captured" - the prince said now, and not then, in at the beginning of the campaign, when there was still no threat of plague nenie.

There is one more circumstance which, perhaps, even more than the above, proves the correctness of the above reasoning - we have in mind the moral and psychological situation around the name of Igor after his return from Polovtsian captivity. The prince, who disdained common interests in the name of his own

ambitions, who led the warriors to certain death, are greeted as a hero:

"The villages are happy, the cities are cheerful

Glory to Igor Svyatoslavich"

His grandfather was branded for similar actions centuries with the shameful nickname "Gorislavich", and here "grada" "vesely" - why? Because the return of ancestral lands has always been considered a sacred thing by all peoples. By the time Igor returned from captivity, Rus' had already knew about the purpose of his campaign, which obviously caused a surge all-Russian patriotism, but the fact that the prince suffered

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failure - that's a completely different matter: the Polovtsians were accused of treachery (not the first time, to be honest).

There is probably enough evidence to show that The Tale of Igor's Campaign does not tell of the heroic struggle of the Russian prince Igor against the Polovtsian threat, but of his failed attempt to gain a foothold in Tmutarakan. Igor's campaign probably revived in Rus' the memory of the lost lands, of its former power, but

it was not possible to continue the work begun by the Novgorod-Seversky prince: appanage feuds reached their apogee by the end of the 12th century, and in 1223 they led to the defeat of the Russian squads on the Kalka, which completely deprived the Russian state of

state of independence.

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Ruslan's code

1

"The world is full of mysteries" is a common phrase, but it is really so. Mysteries exist at all levels of human existence - from the individual to the state; the reason
The reason for their appearance is simple and clear: lack of information or its deliberate concealment. Atlantis is an example
the first; Kievan Rus - the second.

This is precisely why it happens that, having identified arguments that refute the established opinion, their author
prefers to declare them in, so to speak, an implicit form - then that paradoxical situation arises, when one secret is transformed into another. And although they abound
publications that shed light on various kinds of mysteries, it should be recognized that our ancestors left us with more
There's a lot to think about.

The last remark also applies to the poem by A.S. Push-
movie "Ruslan and Lyudmila".

2

In 1818, relations that had previously been friendly
between Alexander Pushkin and Nikolai Karamzin began to deteriorate, and after two years the disagreement between them became obvious.

This disagreement, which would be more correct to call a quarrel, has been the subject of much research, but
in general and the main reason for it is considered to be disagreement the poet and historian's views on autocracy and serfdom. Experts probably have grounds for
such a conclusion, but some details of the quarrel indicate
that it arose for another reason.

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At the time when Karamzin “insultingly removed him from himself,” Pushkin was working on the poem “Ruslan and Ludmila, whose artistic merits were so indisputable that Vasily Zhukovsky after her completed in March 1820, he presented his portrait to the author with the inscription "To the victorious student from the defeated teacher-calf".

Among those close to Pushkin, to whom he first read the still unfinished work, was Karamzin, who had already published his famous work “History of the Russian state." There is no doubt that Karamzin, himself a talented writer, appreciated the poetic talent of the blossoming genius, so it is all the more strange that in his letter to P. A. Vyazemsky, having in mind "Ruslan and Lyudmila", he writes

“We’ll see what kind of epilogue he writes for his poem”348. The dismissive epithet “poem”, used by Karamzin in his letter to I. I. Dmitriev, of course, however, it does not belong to the artistic level of “Ruslan and Lyudmila: obviously, Karamzin was outraged by something in the content of the poem.

It should be taken into account that "Ruslan and Lyudmila", being by genre a fairy tale in verse, nevertheless it is imposed on a specific time and place: time is determined by the presence in the plot of Prince Vladimir Svyatoslavich, whose years of life and deeds are well known; the place where the events unfold is also known - this is ancient Kyiv, in which the aforementioned Prince Vladimir ruled. So the usual the fairy tale opening “in the thrice-ninth kingdom, in the thrice-tenth state, there lived…” in this case has a specific content: the end of the 10th – beginning of the 11th centuries, Kievan Rus.

But by “tying” the poem to a place and time, its author took on a certain responsibility, realizing that the events he describes can and will be interpreted by readers compare with historical realities.

[348] N. Ya. Eidelman. Pushkin and Karamzin. From the history of relationships. collection "A. Pushkin. Research and Materials" M. 1986, v.12, p.289.

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3

Needless to say, the names of the national heroes
fairy tales always indicate their nationality: Emelya, not Rodrigo, rides on the stove controlled by the “pike’s command”; Ivanushka’s sister is called

Alyonushka, not Gertrude; the same thing in the author's tales:
You won't meet Stepan or Svetlana in Andersen.

But the name of the main character of the poem “Ruslan and Lyudmila” already causes bewilderment, because among the Russians,
which we understand in this case as the inhabitants of Kievan Rus, such a name never existed. This may
seem strange - it would seem that the very name Rus-lan (Rus-lan) contains its "Russianness": the author twice
in the scene of Ruslan's fight with Chernomor, he points out that Rus-lan is Russian:

“Meanwhile, growing weaker in the air
And amazed at the Russian strength
The wizard to proud Ruslan
He says insidiously: “Listen, prince!”

"Now you're ours: yeah, you're shaking!
Submit, submit to Russian power!
"Take me to my Lyudmila."

And yet (let us repeat) in none of the known
There are no Slavic historical sources for us with such a name. Of course, one cannot make any claims against Pushkin, since we are talking about
a work of art, not a scientific work, but
after all, the great poet could easily have avoided such a discrepancy by choosing any of the undoubtedly Slavic names.

Researchers of Pushkin's work believe that
The poet took the name Ruslan from the epic “About a certain glorious "Bogatyr Uruslan Zalazorevich" and its use
just as legitimately as the names Mikula, Nikita,

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Dobrynya, Alyosha, Svyatogor. But unlike the carriers
the listed names, the image of the epic Eruslan

"has its roots in the heroic Iranian epic about Rustam, the son of Zalazar (the poem "Shahnameh" by Firdausi). The image of this hero was subsequently perceived
Turkic peoples, where Rustam Zalazar turned into Arslan Zalzar (arslan means lion), and then in the 17th century he entered Russian fairy tale folklore in
in the image of the already Russian hero Eruslan Zalazarovich or Lazarevich"349. The

fact that Eruslan Zalazarovich had no relation-
Pushkin certainly knew about the Slavs, but he had no feelings for them.

The names of Ruslan's rivals are closer to Russian history:

"These are Ruslan's three rivals; In
their souls the unfortunate ones hide
Love and hate are the poison.
One is Rogdai, a brave warrior, who with
his sword expanded the boundaries
The rich Kyiv fields; Another is
Farlaf, an arrogant shouter, Undefeated by anyone
in feasts, But a modest warrior among
swords; The last, full of passionate
thoughts, The young Khazar khan Ratmir: All
three are pale and sullen, And a merry
feast is not a feast for them."

The name of Ruslan's first rival is mentioned in the Nikon Chronicle under the year 1000: *"Ragdai the Bold*

died, because he was riding on
three hundred warriors" (Ragdai the Bold, who fought against 300 soldiers).

349 See: D. and N. Winter. The Secret of the Name. M.2002.

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Probably, Prince Vladimir should have preferred Rogday to Ruslan as a husband for his beloved daughter, because

"Rogdai, the hope of Kievites."

Let's agree, "the hope of Kievites" is a high rating
Rogday's personality.

Ruslan's second rival is called Farlaf: this name
one of the first to appear in the lists of participants in the peace negotiations between the Rus and the Greeks in 907 and 911. It is interesting that Pushkin points to the rootedness
Farlaf family in Kyiv:

"Follow my advice, Go quietly
back. Near Kiev, in solitude, In your
ancestral village

"Better stay without worries."

As for the name of the Khazar Khan - Ratmir (Rat-mir), it turns out to have the same etymology as Vladimir
(Vladimir) and can be understood as "fighting for peace", that is, from the point of view of onomastics it should be recognized as Slavic. It is strange that the poet called
so of the Khazar Khan, as well as the fact that the Khazar Khan turned out to be among the guests of the Kyiv prince, whose father, Svyatoslav, in the very recent past “fought with the Khazars”, after
which is why Ratmir’s native country, according to the chronicle statement, ceased to exist forever.

One cannot help but notice that the poet
He portrayed Rogdai (“the hope of the people of Kiev”) and Farlaf (a hereditary resident of Kiev) as negative characters who sought the death of Ruslan, and the Khazar Khan Ratmir was also
remained his friend.

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4

The above allows us to conclude that Pushkin had his own idea of the history of Ancient Rus', different from that asserted by Karamzin. This
the idea is that the original Rus' was located
in the south-east of Europe, in the Northern Black Sea region, and not in the north of the continent.

Let us quote an excerpt from the book of a famous Russian the historian D. Ilovaisky's "The Beginning of Rus"[350].

*"The Tmutarakan principality is mentioned when it received princes from the house of Rurikovich, then
is included in the general, united Rus. But nothing proves that this was, in fact, a colony of the Dnieper Rus, and even less so - of the Scandinavian Rus. Otherwise, we will not understand much in our*

initial history, and in particular we will not understand the Arab news.

*The existence of Azov or Taman Rus explains to us the campaigns of the Rus mentioned by the Arabs
The Volga and the Caspian Sea in 913 and 944 were campaigns that made a lot of noise in the East, but about which the Russian chronicle knows absolutely nothing. These campaigns are most naturally attributed to Tmutarakan Rus, and not
Kyiv (and even less Scandinavian).*

*…This place of Arab springs will be for us
it is all the more remarkable that here Rus' is clearly divided
Kievan from Black Sea and Northern Rus (mentioned in Istakhri).*

*…Tmutarakan Rus can also explain those reports from the Arabs where Rus is placed separately from Kuiaba
(Kyiv) (for example, Ibn Fadlan speaks of the import of various things to Khazaria from Rus', Bulgar and Kuyaba (Kyiv).*

[350] D. I. Ilovaisky. The Beginning of Rus. M.2002. Chapter VI.

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In general, the Arabs were actually closer acquainted with the Azov-Black Sea Russia, rather than with any other the second one.

From this passage (more detailed in this book) it follows that historians have long known about historical sources, the logical analysis of which led to the conclusion about the existence of the Rus people in the south-east of Europe. And why did Alexander Pushkin, who studied under Ivan Kuzmich Kaidanov, Distinguished Professor of History Tsarskoye Selo Lyceum, the author of a number of textbooks on general and Russian history, could not pay attention to those inconsistencies and "inconsistencies" in Russian chronicles, which after several decades drew attention Dmitry Ilovaisky? Surely he could, if you take into account This is also the gift of genius: to penetrate into the essence of things and phenomena.

The scientific views of D. Ilovaisky, G. Vernadsky, Yu. Braicheskiy, who believed that the beginning of Rus should be sought in the Northern Black Sea region, exist only as version, which remained in the shadow of the official one, claiming that the homeland of the ancient Rus was the north of Europe. There is nothing in this nothing surprising, because the official history Russian statehood is based on the official historical source - "The Tale of Time years", which can be trusted or not trusted with the same degree of probability, as, for example, in the message of Abu Ali Ahmed ibn Omar ibn Rustah, but it should be taken into account that Ibn Rustah is "a disinterested person":

"As for Ar-Russiyya, it is located on an island surrounded by the sea. The island on which they (Rus) live, three days' journey long, covered with forests and swamps, unhealthy and damp, so that as soon as a man steps foot on the ground, it shakes because of the abundance of moisture in it... They have a king called the Khakan of the Rus. They attack the Slavs, approach them on ships, land, take them captured, taken to Khazaran and Bulgar and sold there... They they have no arable land and eat only what they bring in

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from the land of the Slavs... Their only occupation is trading sables, squirrels and other furs... They have a lot settlements, and they live freely. Guests are provided with honor, and foreigners who seek their protection are treated well, as are those who often visit them"351.

The recognition of the "primogeniture" of Taman Rus could could become the key to understanding many of the undoubtedly contradictory messages in the East Slavic chronicles and chronographs, but... denies the Slavic origins of the ancient Rus, and this alone is enough to understand the impossibility of such "recognition" by the historical science of Russia, whose sacramental representative was Nikolai Karamzin.

5

Obviously, Taman (Northern Black Sea) Rus was not the only "bone of contention" between Pushkin and Karamzin. Another such "apple" could have been the message from the "Tale of Bygone Years", in which states that the ethnic Slavic component of Kievan Rus were the Slavs *"who passed away along the Dnieper and called the meadows."*

Pushkin, for whom his native language was the meaning of existence, could not help but ask himself: how did the "Cyrillic letters" come to Rus'? It would seem that the answer is in the chronicle itself: these Slavs *"who passed away" settled down "Along the Dnieper"* were the Moravians (Moravians), because

"For them, the Moravians, the first letters were created, called the Slavic literacy; this same literacy is also used by Russians, and the Danube Bulgarians"352.

And the migration of the Moravians to the east is a historical fact. The reason for the migration of Moravian Orthodox Christians in the 8th-9th centuries was persecution and expulsion

[351] Quoted from L. N. Gumilev. From Rus to Russia. DIK.M.1995.pp.357–358
[352] PVL. under 898.

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them from their native lands by the Catholic Church according to Bull of Pope Stephen VI:

"…And we order that the stubborn and disobedient, who create enmity and temptation, if they do not correct themselves after the first and second admonition, be cast out from the depths of the church, so that one sick sheep does not infect the whole flock, we order that they be restrained by our authority and driven far from your borders"353.

Pushkin's attitude to the "Moravian version" is indicated by the name of the main heroine of the poem - Lyudmila. It refers to West Slavic female names and is not mentioned among the Eastern Slavs. There is no daughter named

Lyudmila and Prince Vladimir.

The "real" Ludmila lived in the late 9th – early 10th centuries and, having become the wife of the Czech prince Burivoy, together with him accepted Christianity from Methodius himself, Bishop of Moravia, brother of the founder of the Slavic alphabet, Cyril. The couple were engaged in the spread of Christianity
among the Slavs and educational activities. Died
Ludmila died a martyr's death for her faith and was canonized by the Christian Church.

The presence of the Moravians in Kievan Rus in the 9th–10th centuries was hushed up, despite the available reports
this in European historical documents (for example, in the chronicle of H. Friese), as well as on the data of archaeological excavations, from which it follows that some of the local
burials of antiquity refers to people from Moravia. It is from this position that the message of the Arabic anonymous writer (9th century) should be perceived:

"The people of the country of the Rus are warlike. They fight with all the infidels surrounding them, and they emerge victorious. Among them is a group of Morovati"354.

In other words, those Slavs who are called "Eastern" were in fact Western Slavs,

[353] Quoted from The Life of Saint Tsar Boris Sofia 1992 Appendix II pp. 81–96

[354] Cyt. gender. N. Gumilev. Uk.soch.s.180.

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"crossed" and "settled on the Dnieper", where the Rus had long lived:

"As is now established, the Slavs were not aborigines of Eastern Europe, but penetrated into it in the 8th century, settling
The Dnieper region and the Ilmen Lake basin. To the Slavic
the invasion this territory was inhabited by the Rus, an ethnic group
by no means Slavic"355.

But why was Karmzin "not satisfied" with the Moravians?
We are Slavs who had their own literacy and professed
Orthodoxy? Because he understood: it is impossible and not worthwhile to "stir up the past" and restore what was crossed out
from the history of Russia by Nestor on orders "from above". The Russian princes wanted to confirm and did confirm as a historical fact that Orthodoxy came to Rus' from
mighty Byzantium, and not from the Moravian refugees - more
Moreover, the chronicle story about the baptism of Rus looks
"favor" done by the Russians to the Byzantines.
according to Karamzin's translation:

"Vladimir could have been baptized in his own
his capital, where Christian churches and priests had long been located, but the magnificent prince wanted brilliance
and greatness at this important event: only the Greek kings and the patriarch seemed worthy of informing him
to his entire people the statutes of the new worship. The pride of power and glory also did not allow Vladimir to humiliate himself, in the opinion of the Greeks, with sincere
by recognizing his pagan errors and humbly asking for baptism, he decided, so to speak, to conquer the Christian faith and accept its sanctity with his hand

winner"356.

The question arises: where did *"in their own capital (Kiev)… there already exist Christian churches and priests"* even before the adoption of the new faith?

And this is the real situation with the baptism of Rus "from Sin-
"forge":

[355] L. N. Gumilev. Ancient Rus' and the Great Steppe. Mysl. M. 1989. p. 32.

[356] N. M. Karamzin. Complete Works, p. 104.

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"We would probably know the date of baptism from Byzantine sources, but they do not mention baptism. The introduction of Christianity in the entire state
The Patriarchate of Constantinople, an act of national importance for the politics and diplomacy of Byzantium, its church, was not recorded in the
empire. The improbability of this is so obvious that

the absence of such information - the "zero" version of the 10th century - turned into an argument of Catholic theologians in favor of the fact that the baptism of Rus was the work of Western
missionaries... One can guess that the Byzantine
The sources are silent about the baptism of Vladimir and Olga because neither one nor the other took place.
Constantinople"357.

6

The above arguments confirm the assumption that Pushkin had his own, dissimilar
with the legalized idea of the beginning of Kievan Rus.

The name Ruslan (Rus-Alan) is a kind of code indicating the Rus who lived in the Northern Black Sea region and had common ethnic roots with the

there are also the Alan people.

The first mention of the Alans in history is considered to be the ethno-name “Roxolani”, which should be considered as
disyllabic: rox-alans, where "rox" is a determinative meaning "light, white", i.e. "roxolans" should be understood as light (white) alans. Historians, for example, Georgy Vernadsky, associate the roxolans with the ros:

“The leading clan of the Alans was called Ruks – “brilliant”, and from it, presumably, descended
names Ros or Rus (later Russia, Russians). These Rus (in

[357] G. Proshin "The Second Baptism". In the collection "How Rus' Was Baptized". Moscow, 1989. p. 135.

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variant of dew) are mentioned in the Syrian chronicle in the middle of the sixth century"358.

The name Ruslan is still widely used today.
strange among the Ossetians, direct descendants of the Alans.

The name Lyudmila refers to the Danubian (Western) Slavs who migrated to the Middle Dnieper region in
8-9 centuries and brought Orthodox Christianity here and
Slavic language.

The coexistence of both (the marriage of Ruslan and Lyudmila as a symbol of the unity of the two peoples) led to the creation of the state of Kievan Rus, which took
its name from the Rus, and its language, writing and religion from
Slavs.

Another argument confirming that the reason for the quarrel between Pushkin and Karamzin was
The disagreement about the origin of Rus' is illustrated by the famous opening line of the poem:

"There is a green oak tree by the seashore,
A golden chain on that oak tree:
Day and night the cat is a scientist
Everything goes around in a circle;
He goes to the right and starts singing,
To the left - he tells a story.
There are miracles there: a goblin roams there,
The mermaid sits on the branches;
There on unknown paths
Traces of unseen animals;
There's a hut there on chicken legs
It stands without windows, without doors;
There the forest and valley are full of visions;
There at dawn the waves will come
To the sandy and empty shore,

[358] G. V. Vernadsky. Russian history. M. Agraf. 2002. p. 25

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And thirty beautiful knights;
They emerge from the clear waters in succession,
And with them is their marine uncle;
There the prince passed by
Captivates the formidable king;
There in the clouds in front of the people
Through the forests, across the seas
The sorcerer carries the hero;
In the dungeon there the princess is grieving,
And the brown wolf serves her faithfully;
There is a mortar with Baba Yaga
She walks, wanders by herself;
There Tsar Kashchei is wasting away over gold;
There is a Russian spirit there... there is a smell of Russia there!
And there I was, and I drank honey;
I saw a green oak by the sea;
There was a learned cat sitting under it
He told me his own stories.
I remember one: this fairy tale
Now I will tell the world"

Lukomorye is a seashore shaped like a bow (bend). Perhaps one of the northern seas is meant, which is quite understandable - after all, according to "PVL", the ancestors of the Russians were the Scandinavians-Varangians who lived on the shores of the northern seas, called "Rus" by the chronicler?

However, neither Baba Yaga, nor Tsar Koshchei, nor the “thirty "fair knights" are not present in the folklore of northern European and generally European peoples - they
have a clear southern origin. Baba Yaga, for example, came to Russian fairy tales from northern Iranian legends, and Kashchei's place of residence was "the far-away kingdom, the sunflower state," that is, he was born

their southern edges. But even without knowing these details,

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it is impossible to get rid of the impression that the “green oak” stands on the shore of the southern sea, and that the knights are coming out from warm waters: after all, their “uncle” (although already in another (from the fairy tale poem "The Tale of Tsar Saltan"), is called Chernomor.

In fact, Lukomorye is *“presumably was located near the bends of the Azov and Black Seas and the lower reaches of the Dnieper. In this sense, Lukomorye is also mentioned in “The Tale of Igor’s Campaign”359.* And if we agree with the fact that the lines of the poem's refrain should be associated with the south, then, consequently, there in the south is the "Russian spirit" and "Rus' "smells."

But perhaps not everyone knows that the introduction “At the Lukomorya…” was added to the second edition of the poem360 and, what is important to imagine, after Pushkin’s visit to Taurida. Therefore, the “prelude” should be considered as additional evidence confirming the poet's opinion regarding the history of the origin of Rus'.

7

"The History of the Russian State", written by N. Karamzin, *"opened the history of Russia to a wider educated public and contributed most to the formation of national self-awareness... The publication of the first volumes of the “History” had a stunning effect on contemporaries”361.*

But the story about the formation of Russian statehood in Karamzin’s “History” is, in essence, is an expanded and accessible to the general public rendition of The Tale of Bygone Years with the author's comments, delicately smoothing over the obvious contradictions in chronicle reports: official Russian historiographer who received this title

[359] Wikipedia. Lukomorye

[360] The second edition of the poem was published after the death of N. M. Karamzin.

[361] Wikipedia. History of the Russian state

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decree of Emperor Alexander I, could not allow any doubts about the veracity of the chronicle. He is a zealous (by conviction) the keeper of traditions and their main (by length of service) defender, understood that “Ruslan and Lyudmila” would always be loved by readers, among whom there will also be those who may ask questions that are dangerous for established views on the history of Ancient Rus'.

This is why Karamzin declares the poem to be “frivolous and unfounded” and treats it as a fact that offends him personally – this is where the disdain comes from.

"poem"

8

Pushkin knew and loved history. In his creative plans for the future included the creation of significant works on historical themes, and even for several hours before the duel, the poet, as is known, *“was busy with excerpts from Golikov’s work about Peter I and reading Ishimova’s History of Russia in Stories for Children”362.*

If the “sun of Russian poetry” had not perished, we would undoubtedly admire his understanding and interpretation. known historical events and, perhaps, he would have decided to “tell” about what he only hinted at in "To Ruslan and Lyudmila."

362 M.A. Tsyavlovsky. Chronicle of the life and work of A.S. Pushkin. Moscow, 1951.

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Achilles of Myrmekion

Achilles or Achilles is perhaps the most famous ancient greek hero, the main character of Homer's "Iliad". Probably because the memory of it has been preserved in the expression "Achilles' heel" - like the Trojan war in the expression "Trojan horse".

The warriors who came with Achilles to Troy war, were called the Myrmidons. This name (according to legend, of course) came from the fact that the entire population of the island of Aegina died from a disease sent upon them by Hera. And then Zeus, in order not to leave the king Aegina - Aeacus - without subjects, turned into people ants. In Greek, ant is "myrmex", and hence - "Myrmidons". So Achilles was the grandson of this very Aeacus, the king of the island of Aegina, but his homeland The hero was the city of Phthia, the exact location of which is unknown - about this in the Brockhaus encyclopedia:

"…the question of the historical definition of Homer's Phthia is still one of those that has not been resolved by science."

There is no evidence of any connection between Achilles and the island of Aegina, but in any case, the grandson of Aeacus had legal right to command a detachment of Marmidons.

This is more than a brief mytho-poetic genealogy of Achilles, but here is what is interesting: evidence about the actual existence of Achilles is found in historical documents. For example, Leo the Deacon in his the famous book "History":

"They say that the Scythians honor the mysteries of the Hellenes, bring sacrifices according to the pagan rite and make libations for the dead, having learned this

either from their philosophers Anacharsis and Zamolxis, or whether Achilles' companions had it. After all, Arrian writes in his "Description of the Seashore" that Peleus' son Achilles was

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Scythian and came from a town called Mirmikon, located near Lake Meodid (the Sea of Azov).

Expelled by the Scythians for his wild, cruel and impudent nature, he subsequently settled in Thessaly. Clear evidence of Scythian origin

Achilles is characterized by the covering of his cloak, fastened with a clasp, the habit of fighting on foot, blond hair, light blue eyes, extravagant irritability and cruelty"363.

It turns out that the "city of Myrmicon, lying near Lake Meodides" really existed and its more accurate name was Myrmekion. The town of Myrmekion, as follows from the commentary to Jordanes' book "History of ready", was part of the Bosporan Kingdom and *"was located 20 stadia (approx. 4 km) from Panticapaeum (present-day Kerch).* The ruins of the city of Myrmekion are located near the present Cape Quarantine on the shore of the Kerch Bay, just 4 km northeast of Kerch. The earliest mention of Myrmekion is in the Periplus of Pseudo-Skylak (IV century BC), which names Myrmekion among other large cities (Panticapaeum, Nymphaeum, Kitaeus, Feodosia). As archaeological research has shown, the city (as a Greek colony) arose in the second quarter 4th century BC and existed without interruption until the end of the 3rd century AD.

But if we connect Myrmicon with the Marmidons of Achilles, then we must proceed from a simple formula: the Marmidons took part in the Trojan War, which took place in 13th century BC, and Myrmekion "emerged in the second quarter IV century BC" - it turns out that the difference in age of these cities is at least 8 centuries. So the conclusion made by archaeologists about the foundation of Myrmekion "in the second quarter of the IV century BC" should be questioned. as artificially tied to the time of colonization Greeks of the Northern Black Sea region, because the connection Strabo also confirms Achilles' connection with this territory:

[363] Leo the Deacon. History. Science. M.1988.pp.78–79.

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"Further from Myrmikia (Myrmicon) on the Asian
On the opposite side of it lies a village called Ahil-
"Lem".

The village called Achilles has not survived, but
It is important to know that the name of the cape on which this village was located has been preserved to this day - Achilleion.

Looks like we'll have to choose between the Marmidons
islands of Aegina and the Marmidons from Myrmekion. I am inclined to the second, based on the reports of famous authors cited.

The area that later became the Bosporan Kingdom was known much earlier as the “Country
Myrmidons", the main city of which was Myrmekion. This name, as applied to the indicated area, continued to exist in later times, and is mentioned in connection with the Acts of the Apostles Andrew
and Matthew in the 1st or 2nd centuries. It seems that the "Land of the Myrmidons" was known before the Greeks, during the Greeks, and after the Greeks, but in that case the appropriate question is: how can a loved one to the town of Panticopeum and its Myrmidonian inhabitants managed not to dissolve in the northern Black Sea colony of the Greeks?

The point is the level of ethnic generalization by these very Greeks of those peoples and tribes that inhabited
northeast of the Peloponnese. In their mass they
They were called Scythians, and then they were specified habitat - for example, the Scythians living on
the territory of the Northern Black Sea region, which included The Crimean peninsula was called "Tauroscythians" - and This is not a random definition, but is found many times in Leo the Deacon and John Skylitzes. But then
Achilles fits this definition: after all, he is a Scythian originally from Taurida: Tauroscythian. But it is known that for The Greeks used the term "Tauroscythian" and "Ros" as synonyms. The aforementioned Leo the Deacon and John Skylitzes, in detail those who described Svyatoslav's Bulgarian campaign also call

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the prince himself and his associates are sometimes called Tauroscythians, sometimes Rossians, and their place of residence is associated with the Cimmerian Bosporus, that is, with the lands adjacent to the Kerch Strait:

"And with the catarchon of the dew Sfendoslav he (John Tzimiskes) decided to negotiate. And so John sent ambassadors to him with the demand that he, having received the reward promised by Emperor Nicephorus for the raid on the Mysians, he withdrew to his regions to the Cimmerian Bosporus, leaving Mysia, which belonged to the Romans and has long been considered part of Macedonia."

The revealed synonymy of toponyms: Scythian – Tauro- Scythian – Ros has that unexpected continuation that Academician V. G. Vasilevsky speaks about:

"In any case, there is not the slightest doubt that in the 11th century the name Myrmidons, along with other names inherited from classical antiquity, served to designate the Russians."

This means both Achilles himself and the detachment he leads Myrmidons, who participated in the Trojan War, can be also called dews - in accordance with the "names inherited from classical antiquity"

It should be anticipated that such a statement is based on the most general reasoning, however, in the territory of north-eastern Crimea we find another toponymic evidence of stay here the Rus in ancient times. This refers to practically the only settlement on the northern coast of the Kerch salient, Kurortnoye, which the natives continue to call it by its former name name - "Mama Rosskaya". Of course, the ancient name of Kurort-nogo is also known in the Kerch historical museum.

But the name "Mama " is familiar to us - it is the settlement of Saint Mama near Constantinople. The Greek rulers designated it as the place of residence foreign merchants, who, according to the rules

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safety of that time, it was prescribed to spend the night, and
therefore, to live in specially designated settlements located near

places of trade: *"to those who come to them, let them hover about the holy ones-that Mom."*

"The custom, " in the words of Georgy Vernadsky, " of *giving new places old names"* was
phenomenon common at all times, especially in those cases when these places of the city had a geographical or functional similarity. The village located next to the city of Bosporus was called, like

that one was near Constantinople, but in accordance with the rule on toponymic determinants, it had a prefix that distinguished it from the existing toponym: in this case, the prefix indicated Mama's belonging to

Rosam - Russian mother.

But it was not only Mama Rosskaya who had a connection with the Ros-s. And in order to avoid another reproach of unfounded statements, I turn to historical evidence: in the "Life of St. Stephen, Bishop of Sourozh" it is said that
What

"The warlike and strong prince of Russian Novgorod… Bravlin… with a large army devastated places from Korsun to Kerch, came with great force to Surozh... entered St. Sophia... and robbed everything that was on the coffin."

Needless to say, there was a lot of controversy surrounding this interpretations of this episode:

"Almost everything in the given text is unclear. Who were the Rus mentioned here? What a strange name - Brav-lin... Where did this Bravlin come from, from what "Novgo-rod"? After all, the famous Novgorod did not yet exist at the beginning of the 9th century. "existed?" L. Gumilyov notes.

But G. Vernadsky had no doubt that Scythian Naples and Russian Novgorod from the Life of St. Stephen were one and the same city. The Greeks called the capital of Tauric Scythia "Scythian Naples", which

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in accordance with the identified ethnic algorithm
"Tauroscythians - Rosy" was also known as Novgorod
Russian: This city was located on the site of the current
Simferopol. Arrian, already known to us, includes
Scythian cities and Kerkinitis, and Kalos Limen - more
I will repeat it once again as it is important: for the Greeks, “rosy” and “tauros-sky” are synonyms.

In all works related to history
Greek colonization of the Black Sea region, it is noted
peaceful nature, which presupposes the prior consent of local
tribes and peoples to settle on their
lands of the Greek city-states. It is also known about a tangible
the assistance that the Scythians gave to the Greeks in the war against
Persians, which led to the final expulsion of the latter from Hellas in the second half of the 5th century BC, and this circumstance also contributed to friendly relations between the Scythians and the Greeks of Taurida.

At the same time, a contradiction was revealed between the
presence in Crimea of a city with the Greek name Mermekiy
much earlier than the time of the appearance of the Greeks themselves on the territory of the peninsula gives reason to assume much earlier contacts between the Greeks and the Tauroscythians.

The following remark also applies to this: the Iliad features
the name Svencles, which was the name of the man who drove
the battle cart (chariot) in which he fought against the Trojans.
one of the heroes of this war, the Greek Diamedes of Argos,
fought. But the name Svenekl was also borne by a participant in
another war that took place 22 centuries after the Trojan War and is known
historians as the Bulgarian campaign of the Russian prince
Svyatoslav Igorevich. Svenkl is mentioned by Leo the Deacon:

“But one of the warriors, breaking out from the phalanx of the Romans, struck down Svencles, a valiant, huge man who fought bravely in this battle.”

And finally, the name of the author of the Iliad - Homer - is
considered to be a modified Cimmer (Cimmer - Himer - Homer),
and the assumption that under the name Homer

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Cimmeria (the eastern part of the Crimean Peninsula) is meant, one can find it in many historians. Isn't it because the Iliad begins with the name Achilles, since both the main hero of the poem and its author were earth-
kami?

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Shechter's text

Deciphering ancient manuscripts has always been and will be subject of debate and discussion: understanding the content of an ancient document depends largely on the correct translation of every word he said.

"In 1896, Solomon Schechter delivered a huge collection to the Cambridge University Library Jewish and Jewish-Arabic manuscripts from the repository (in Hebrew - geniza) of the ancient synagogue of the city Fustat-Misr, the great capital of medieval Egypt… Schechter was one of several scholars and travelers who succeeded in the middle and late 19th century to deliver some of this pile of confused documents to various libraries in England and Continent… In total, about 1,800 excerpts from the collection The genizah (mostly documents) are kept under glass in Cambridge"364.

Let us turn to the "Schechter text" and *"we will have in view of the fact that all these letters have been preserved in Hebrew language, that they are collected in one code and represent copies with copyist errors of letters sent to Hasdai and received by him in the middle of the 10th century. We also note that the correspondence is clearly diplomatic, not personal character. And the events described or mentioned in the letters may claim historical "reliability"365.* Now we are

interested in the part of the text that describes the military conflict between the Rus and the Khazars, provoked by the Byzantine Emperor Roman Lekapenos:

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[364] Norman Golb and Omelyan Pritsak. Khazar-Jewish documents of the 10th century. Gesharim. Moscow-Jerusalem. 1997. p. 17. (Originaly published by Cornell University Press Ithaca and London, 1982.)

365 Ibid. p. 117.

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"17…Moreover, Roman

18 (the villain) sent great gifts to HLGW (HLGU), the king of RWSY (RUSIA), urging him

19 to his own misfortune; he came at night to the city of SMKRYY (ÿÿÿÿÿÿÿ) and took it by thievery

20 because his commander, the leader of the army (HA-PKID RAV CHSHMONAI) was not there then. When this became known to BWLSSY (BALIKCHI),

21 that is Pesach HMQR (HA-MKR), he went in anger against the cities of Roman and destroyed

22 both men and women. And he took three cities, not counting the villages.

23 a large number. From there he went to the city of SWRSWN (SHOROSHON)366 and fought against it"367.

Commentary on the "Shechter Text" is written by Norman Golb:

"Romanus Lakpinus' persecution of the Jews of Byzantium created problems for the two kingdoms. The author reports that in response to these persecutions the Khazars became persecute the Christians living in their country. In turn, Roman sought the help of the Tsar of Rus HLGW (Oleg), whom he won over to his side by sending him abundant gifts. One night, when the military the ruler of Pesach, whose office in the Khazar language was called (balikchi), there was no Samkerts (Tmu-tarakan) in the city, Oleg captured and plundered this city.

Pesach, in turn, having learned of the attack, himself began military actions against the Byzantines, conquered three cities and many villages. After that he attacked Kherson…"368.

From the given passage we will consider only:

366 The Russian transcription of Hebrew words is given and highlighted by me - A.

367 G. N. Golb and O. Pritsak. Khazar-Jewish documents of the 10th century. Gesharim. M. 1997. p. 141

368 Ibid. p. 132.

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"because his chief, the leader of the army
(HA-PKID RAV CHSHMONAI) was not there then. When it became known to BWLSSY (BALIKCHI), that is
Pesach HMQR (HA-MKR), he went in anger to the city of Ro-
flaw

From N. Golb's commentary it follows that he considers the military leader, who was absent from Tmutarakan at the time
attacks of the Rus and the one who, having learned about this, attacked "the city of Roman" - one and the same person, whose name Pesach suggests considering the word "hashmonai" as *"an epithet for the military commander of the city of Samkerts*
(Tmutarakan)", which *"means the Hasmoneans and their military prowess"369:*

"ha pakid rav" - rank;
"Hashmonai" is an epithet.

One could agree with the proposed interpretation, but aren't there too many definitions and epithets around one person – besides the two given?

also:

"Pesach" is a proper name;

"balikchi" - also a title, but in the Khazar language.

Therefore, it is worth listening to the opinion of those who consider the word "hashmonai" to be a proper name370. Indeed, in Hebrew, a dual reading is possible.
of a given phrase

"ha pakid rav, hashmonai" - "chief, equal
"with their military prowess to the Hasmoneans";

"ha pakid rav Hashmonai" - "chief of Hashmonai".

The first option corresponds to the interpretation of N. Golb, then there is "hashmonai" here - an epithet. The second option is more specific: "chief of Hashmonai".

369 Ibid. p. 147.

370 L. N. Gumilev. Ancient Rus' and the Great Steppe. Thought. Moscow. 1989. p. 193.

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In both the first and second versions of “ha-pakid "Rav" is a title indicating a commanding rank its owner371. But if

we nevertheless agree with the interpretation of N. Gol-ba - with the fact that the one who was absent during the attack of the Rus "ha pakid rav hashmonai" and "balikchi Pesach" are the same thing same person, then why does the author of the letter call the position of Pesach in Hebrew in the first case (which is natural), and in the second one gives the Khazar word? If it were somehow in such a way as to clarify the "epithet", then, consequently, the addressee letters should have known the Khazar language in order to understand such subtleties, but Hasadai ibn Shaprut (a it was to him that the letter was intended) in the Khazar language I probably didn't know372, so in this case clarification "Balikchi" is neither logically nor stylistically justified But.

Also: Chief of the garrison of the city of Samkersh could not start large-scale military operations against another state - this (at all times) could be made only by order of a high military official of the Khazar Khaganate (in this case). In the considered The document undoubtedly speaks of two different people: the head of the Tmutarakan garrison, Hashmonai, and the military ruler of Khazaria, Pesach (“ha pakid rav Hashmanai” and “balikchi Pesach”).

However, Norman Golb’s assertion that *“the office of Pesach in the Khazar language was called (balik-chi)”* is nothing more than his assumption: the well-known the linguist, of course, knew, co-authoring with Omelyan Pritsak, that only one single Khazar (and also presumably) word has reached us.

But it is precisely the logic of the events described in the letter, namely their military side (the unexpected attack of the Rus, the quick reaction of Pesach) that allows us to propose

[371] For example, in the Israeli army: rav-s amal (sergeant major), rav-aluf (lieutenant general), rav-chovel (ship commander).

[372] The language of the famous "Khazar Correspondence" was Hebrew.

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version of the decoding of the word "balikchi", if you have in the fact *that all these letters were preserved in Hebrew language, that they are collected in one code and represent copies with errors of the letter writer."*

The fact is that the exact Hebrew transcription of what was written in the letter in question is “in Hebrew language" of the word "ÿÿÿÿÿÿ " - "not "balikchi", but "bolshetsi", and therefore, in the original it could have been "ÿÿÿÿÿÿ") "bolshe-tsi"), which can be understood as "bal-she-tsi" and literally translated: "owner of the fleet" (commander fleet).

In that case, Norman Golb's commentary on the above passage can be clarified so that in lines (20) and (21), as it turns out, there are two different military leaders in sight. At the time of the attack on Samkerts Rus military commander of the city on the spot there was no, but Pesach, the fleet commander, having learned of what had happened, responded to the attack. This is completely corresponds to the military logic of events: a quick response the attack on Byzantine-owned Kherson could have been carried out only from the sea. Next:

In *"Pesach HMQR (HA-MKR),* " as he believes N. Golb, - *the term HMQR in itself has no meaning. However, in this Hebrew word the initial consonant (hey) can denote the definite article. The combination MQR is not a known Hebrew root, but can be convincingly corrected…”373.*

The “convincing correction” proposed by N. Gol-b is not convincing, since it comes, again, from ideas about the combination in one person of Hasmonai and Passover.

But if we allow the stipulated possibility of correcting the copyist’s error, then, by replacing in “ÿÿÿ ÿÿÿÿ "existing (ÿ" on (ÿ" (kaf" (such a mistake when writing words with the indicated letters it is enough

373 Ibid. p. 147.

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widespread, and the phonetics of the letters “kof” and “kaf” are practically indistinguishable), we get the well-known Hebrew root “ÿÿÿ”, “ makar” - “familiar, known”.

Then the specified passage from the text should read So:

"because his chief commander Hashmonai there was no one there then. When the famous one found out about it all the commander of the fleet Pesach, he went in anger to cities of Roman".

That is, if instead of the allegedly Khazar "balikchi" we see the Jewish "fleet commander", then we get another reason to look differently at the message Al-Masudi on the fact that *“the Khazar king does not have sea vessels, and his people are not accustomed to* them”374.

The Khazar king may not have had “sea vessels”, but here are his Jewish subjects - they had and were attracted to them usual.

[374] Quoted from: N. Golb and O. Pritsak. Works, p. 168.

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Chapter 4. Word by word

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1

The criterion of the truth of the content of this chapter will be the definition of the degree of relationship of languages made by the director of the Institute of Linguistics of the Russian Academy
by academician A. Zaliznyak:

"It is clear that the closer the relationship between two languages, the more often pairs of historically related words will be encountered, for example, similar words in Russian and Ukrainian languages in the overwhelming majority of cases
belong to the first category. On the contrary, with a relatively distant relationship, as between English and Russian, the proportion of such pairs is small. In the case of unrelated languages, they will naturally not exist

in general"375.

The above statement by the respected academician
serves as further evidence of close contacts
between the Russians and the Jews - otherwise, where would it come from in the modern world?
Russian language, which is certainly Slavic, has such a number of Jewish words, although it is clearly stated: *"In the case of unrelated languages, their (related*
words), naturally, there will be none at all."

But let's move from words to deeds. Let's start with the caveat that we should take into account the fact that Hebrew has letters with
double phonetics:

"shin" is read and pronounced both as "sh" and as
«with»

"bet" - is read and pronounced both as "b" and as "v"

"fey" is read and pronounced both as "f" and as
"p"

"tav" in Ashkenazi pronunciation is pronounced-
sya as "s"

375 A. Zaliznyak. On professional and amateur linguistics. Science and Life NN 1–2, 2009

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The condition of the so-called must also be taken into account
"easy pronunciation" when a combination of certain
letters are difficult to pronounce in a particular language376 . Therefore, either their order changes, or between them
intermediate sounds appear, making pronunciation easier, which significantly complicates identification
words.

2

The word “sovereign” is derived from the verb “suda-chit” – “to talk, to discuss”, close in meaning to
"to judge, to discuss."

The sovereign is the one whose judgment is decisive. Those people close to the sovereign, with whom he considered it possible to discuss something, were called "gentlemen" and "ladies".

But it seems much more convincing to connect “sovereign” with the Hebrew verb “lsader” – to do.
order, to arrange. From this verb the verbal noun "ha-sudar" is formed - establishing order.

The historical basis for this approach is
it is a well-known fact that the Middle Dnieper region in the Early
The Middle Ages were under the rule of the Khazars, who, as is well known, had a direct relationship with the Jews. Therefore, the governor of the Khazar Khaganate, who established order in the territory entrusted to him, could be called "sovereign".

The sovereign, in addition to other duties, appointed the size and form of tribute and those who carried out this most important function of economic coercion on the ground.

The word "knas" in modern Hebrew
meaning "fine", continues the much more ancient - "tribute", that is, the word "knas" could be used to refer to

[376] For example, in Hebrew the combination "tsh" will always be changed to "sht".

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the one who collected the tribute. It is quite likely and logical that so responsible to the "sovereign" for collecting tribute (knasa) each tribe had its leader - otsyu-
yes "prince".

This title, based on the Varangian orientation of Russian historical documents, is derived from
Norwegian "konung", although no serious linguist would dare to convince us of the phonetic similarity between "konung" and "prince".

Of course, the period of existence of the said hierarchy had to be long enough for
so that the words "sovereign" and "prince" would be considered originally Russian.

The word "king" can also be linked to Hebrew, in which "sar" means "ruler". By the way, one of the most famous Russian rulers, appanage Prince of Moscow Ivan Danilovich, whom historians called "the collector of the Russian land", had to his the official name with the prefix "Kalita" - well, how can it be not to see the Hebrew “klita” - “to absorb, to take in”, especially since Ivan Danilovich’s native language does not explain the origin of his honorary nickname.

Obviously, the word “pan” was used to refer to the one to whom requests and complaints were addressed and who made these requests and complaints were considered and resolved without disturbing the “higher-ups” (in one form or another such a system existed and exists always and everywhere).

In Hebrew, "poneh" means "I address". In Ukrainian,
"pan" — "pane".

The word "master" is obviously related to Hebrew "ahuza" - "farm", "estate"; "khoze" - "agreement"

The word "crown", which names the main attribute of supreme power, is also associated with Hebrew.

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The power of the pharaoh, king, tsar, padishah is always
were considered to be given from Above. The meaning of the crown is that it is a materialized likeness of the radiance that was depicted above the heads of the saints and thus
indicates the special status of the ruler chosen by God.

In Hebrew, "crown" means radiance. Another word with a similar meaning is "zohar" - from which, it seems, came
"Dawn".

In Ancient Rus', the house where the prince lived was called
"terem". The prince's dwelling was distinguished not only by its size and appearance, but also by its location: the terem
were erected, as a rule, on a high place and separately from other buildings. In Hebrew, the root "trm" has
several meanings, including "selected, separated."

From the same root "prison" - those who were
in prison, were "separated" for known reasons. And vice versa: the Hebrew "kele" - "closed space" - could form the Russian "kelya".

"Dvir" in Hebrew means "the inner part of the palace or
temple." Perhaps this word became the Ukrainian "dvir" and the Russian "dvor", because the yard in old buildings is always the inner one, located behind the building.
and the area adjacent to it.

In Hebrew, the root "palag" forms words meaning "to divide, to separate."

The same root is in the Russian word “flag”, which was
(and remains) a visual symbol of distinction (separation) of "ours" from "others". From the same root and with a similar meaning, modern Hebrew formed "mfla-ga" - party.

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3

The memory of their trading origins has been preserved by those settlements whose names contain the prefix "yam": Gavrilov Yam, Yamburg, Yam Polsky. Everyone knows that until relatively recently

"Potholes" on the endless roads of Russia were the name given to those points where travelers were provided with food and accommodation and changed horses. The name "pit" gradually changed moose at the "station", but the one who drove the horses continued to be called the "coachman", and let's pay attention to that this definition was applied only to those who He served on intercity lines and considered himself “no match” for coachmen, drivers and cabbies.

But where did the word "yam" come from? It's all from the same merchant caravans, or rather, from the fact that the caravans moved only during daylight hours and the distances they covered (50–60 km) were measured days of travel, and “day” in Hebrew is “yom”. Experienced caravan drivers knew by heart the number of “yoms” (pits) or (what is the same) — stops between some settlements or conventional points of the route. Some of the “pits” were so and remained until their disappearance no more than than a place for a night's rest - others, especially those that were located at the intersection of trade routes, grew and turned into villages that retained their name, as noted, is evidence of merchant origin. In favor of the fact that the "pits" were founded not Tatars, as evidenced by the fact that there are “pits” in in those countries where the “shakers of the Universe” did not reach: in In Latvia - Yemburg, in Estonia - Yam (Kingesep), in Norway - Jomburg.

The city with the "trading" name must be included and Uman, located approximately in the middle of the route between Crimea and Kiev and, obviously, becoming famous for the workshop that was located there, where

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They repaired vehicles, harnesses, and shoed horses: after all, in Hebrew "uman" means workshop.

And "Dorgobuzh" is a transcribed "derech" "yabesh" - "dry road" despite the fact that the Russian "road" and the Hebrew "derech" are similar.

The island at the mouth of the Dvina, where trading posts have always been located, is called Solombal. Probably the merchant who was among the first to develop these places was called Sholem Baal.

The color white in Hebrew is "laban" (feminine genus - "lvana"), and the birch - "livna". The city of "Livny" in The Oryol region may derive its name from this Hebrew word, especially since these places are really "the edge of birches". This is probably where the name of the flower comes from "lavender".

Keeping in mind the possible replacement of "v" with "b", to this The name of the bird, swan, can also be attributed to this root.

One cannot ignore the group of toponyms that have the prefix "ber" - "well". Toponyms with "ber" could be either "purely" Hebrew, like Bershad (Beer-sade: a well in the steppe) or Berdyansk (well Dana), and to combine with local languages: Ber-dichev, Ber-kovich, Ber-lad.

It is interesting that the name of the city Warsaw, written in Hebrew (without consonants) and one of the oldest cities of the world - Israel's Ber Sheva - coincide absolutely despite the fact that attempts have long been abandoned find the etymological roots of the toponym Warsaw in the Slavic languages. Perhaps such a coincidence is accidental, but the fact remains a fact.

It is known that one of the sections of the "Silk Road" passed along a conditional straight line located between today's Makhachkala and the Taman Peninsula, that is, along the territory that belonged to the Khazar

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Khaganate (the first capital was located near Makhachkala) Khaganate city of Semender).

Perhaps the merchants called this area “Khazar line” - in Hebrew “kav kuzarim”, and taking into account the tendency of professional terminology to abbreviations, we get “Caucasus”.

The proverb "you can't see a thing" means: it's so dark (or snowstorm, or fog), that the driver cannot even see the bell under the arc of the horse's harness, but why this bell is called "zga" - there is no explanation. In Hebrew "zag" - bell.

In Russian, a well-known, convenient road is called "beaten path." This word comes from the Hebrew "toren" - a mast also intended for the installation of road signs or regulatory devices movement. There is no doubt that the definitions "high road" and "beaten path" are semantic synonyms, but the latter received the name "high road" in Russian additional meaning: easy way, bypass road difficulties.

Some circumstances could force the caravanners to choose another, not previously planned route. In Hebrew, "alter" means "other", "nativ" means "path", "trail" (alternative-nativa).

There is another word introduced into the Russian language Jewish merchants - "goal". The caravans traveled a significant part of their route through the arid steppes and deserts and, like the "pits", their guides knew those places where in the shade of a small grove or oasis they could people and animals to rest. Overcome the hot the sun on the sands and salt marshes could only be reached by moving from “shadow” to “shadow,” or from “goal” to “goal,” because in Hebrew the word “goal” means “shadow.” The heat in Hebrew — "wine".

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The Hebrew “dovar” (thing) and the Russian “tovar” are also similar in sound and in essence, because a “thing” intended for sale becomes a “tovar”.

Hence, “comrade”, that is, a participant in the process of delivery and sale of goods, with whom it was necessary to share
the hardships and dangers of caravan life, losses and profits, so they preferred to deal with people they knew well and had been tested. The word "comrade" acquired a broader meaning - to describe a person, but the word "tovarka" was also preserved in the feminine gender - it

closer to the original (business) meaning.

In ancient Hebrew there is another word translated as "goods" - "rhula". Apparently, this is where "ruh-lyad" comes from - low-quality goods.

One of the main verbs describing the trading process - "to buy" - can be found in a Jewish "comrade": his name is "kupa".

Modern Hebrew uses the word "kupa" univocally: cash desk (health insurance office, cash desk in a store), but in
In the past, this word meant "basket". Perhaps the prototype of "kupa" was a basket that
placed in the main square of the village, where they gathered residents to solve some public problems and
in which (the basket) they put the things collected from the people for their solutions means.

In the Ukrainian language to this day there exists the expression “to gather together before the kupy”: it is equivalent to the Russian "together" means "together". And if we agree that
"kupa" is conceptually initially associated with a gathering place people and with money, it is possible to trace the origin of many words that have this root at their core: accumulation, ransom, merchant, stingy. People's Assembly
Yugoslavia was called "Skupština".

The monetary form of purchase and sale (money-commodity) became a continuation of the natural one, that is, the exchange of goods for

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goods. In times not so distant to the fair
They went not only to buy, but also to exchange.

The word "change" has a Hebrew root
"mana", which has eleven in the Russian language
meanings, six of which are related to trade: part, coin, portion, dose, piece, share. The concept of "exchange value" still exists today,

denoting, in essence, the same thing as many centuries ago. But sometimes the "barter" agreement was violated: "to cheat" meant to violate the terms of the "exchange", for example, to under-deliver

the agreed amount of "manot". From the root

"mana" and the word "bait". In order to attract a buyer, they showed him or put on
counter "manu" - a sample of the goods being sold: "they lured". Then this word passed into other occupations, for example, hunting and fishing.

In Hebrew, “nohel” means a rogue, a swindler: “impudent”, “koro-
that I am talking.

The Russian adjective "dear" defines a high degree of comparison of qualities, for example: "dear"
product".

The Hebrew root "darag" means "to establish
degree of comparison, gradation."

In Hebrew, "weight, scale" is mishkal. A scale is a set of weights of different weights.

The Hebrew root "pahat" forms words with the meaning "to reduce, to subtract". Regarding the process of buying and selling, "pahat" is a discount, and a discount, as is known, is made for stale or perishable goods

goods. Wanting to get rid of such goods, the seller
announced: I am selling “with a ploughshare” - hence, perhaps, the verb “to push off” - to get rid of something unnecessary or
unwanted.

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The verb "lispor" (root "spr") means in Hebrew
means "to count, to determine the amount, quantity."

Apparently, the Russian verb "to argue" also "came out" of the process of buying and selling and is related to the Hebrew verb. Money, which, as we know, loves to be counted, very often becomes the subject of a "dispute".

The structure of fairs and bazaars in the past was like this: a road, on both sides of which they installed
shopping arcades, shops. Therefore, the first reference point for the location of trading places was their location relative to the road. Perhaps the Russian "s(tor)ona" comes from the Hebrew root "tor" - row.

In the south of Ukraine, the owner of a cart is called "bala-gula". "Baal agala" is translated from Hebrew as "owner"
"carts".

If you know that the Hebrew root "porat" forms
words that mean "to divide into smaller parts, to detail", then the name can be derived from it
profession of "tailor", since the professionalism of a tailor consists, first of all, in the ability to correctly mark out on the fabric and cut out from it the details of future clothing. The verbs "to rip, to unravel" mean the process of dividing

tearing the fabric into pieces.

It happened that for some reason the parts into which the fabric or canvas had been “ripped” were not suitable for further work, and then they said that

the fabric was “ruined” and these remaining pieces were turned into
in "foot wraps"377. It

seems that the word "prut" is from the same family, which refers to a thin, straight branch extending from a tree, and
the word "party" means "part of objects".

[377] An analogy with the Italian "fiasco" - a bottle - is appropriate here. If the glass blower could not make the shape he had in mind, he would make the simplest thing - a bottle - to avoid wasting the material. Hence: "to suffer a fiasco", that is, not to achieve what he wanted.

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The Russians call someone who is engaged in dressing skins a "shornik". In Hebrew, "shor" is a bull.

Possibly in the past, everyday footwear for Jews was a small board tied to the foot and protecting it from possible damage. In Hebrew, "attached, attached" is "tufal". Isn't that where "tufel-shoes" comes from?

4

Merchants have always taken advantage of the opportunity to transport goods by water as cheaper, faster and safer than by land. Let us turn to some maritime terms that seem to have a connection with Hebrew:

"Pilot," explains the "Nautical Dictionary," is a Dutch word: it is the name given to a specialist in navigation. ships through underwater and surface obstacles marked on a special chart called a "pilot". However, explanations as to why the specified map is called "pilotage", is not found in Dutch or in the languages of representatives of other maritime powers. But in Hebrew there is the verb "leoci" means "to derive from something or from somewhere", and the verbal noun from it will give this very "pilot chart".

From the root "paras" - "to deploy", Hebrew forms the passive form of "sail" - "unfolded", which, among other things, refers to the canvas. And what is a sail, how unrolled canvas? "Sail" is a word acquired by the Russian language and this can be judged by the existence of its ancient synonym: "vitrilo".

The Russian word "fog" may come from the Hebrew "taman" - to hide (the passive form "tu-man" - hidden). After all, fog "hides" what

gets into his zone.

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The root "trm" - to separate - has already been encountered (terem, prison). The same root is in the word "tryum" - the lower space of a ship, "separated" from the upper by a horizontal partition-flooring.

One of the meanings of the Hebrew word "keren" is angle. "List" in nautical terminology is the angle of a vessel's tilt relative to the vertical axis.

5

If the Russian word "bread" is written in Hebrew letters ÿÿÿ, then this word is absolutely similar to the Hebrew "ha-lav" - milk. Bread and milk are the first two and most important food product: in Old Slavonic, for example, "khlebat'" meant "to eat, to eat." Probably, initially "pokhlebka" was bread soaked in

milk.

"Chalav" (milk) also refers to the name of the building where the cattle that produced this milk were kept. ko — "barn".

The word "pita", which refers to the most common form of bread in the East, is similar to the Russian "(pita) "nie", "well-fed".

Regarding agricultural definitions, it is appropriate to recall that in Rus', wheat that has begun to ear or a rye field was called a "niva", and in Hebrew the root "niva" forms the verb "to harvest".

The following foods are considered to be traditionally Russian: sauerkraut and kvass.

In Hebrew there is a root "kavas" which describes the process also used in the preparation of "sauerkraut" or kvass.

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Many food products get their names from the way they are prepared, for example: vareniki - from "to cook", roast - from "to fry". The Russian

"kalach" seems to be connected with the Hebrew root "kalash" - to knead, applied specifically to dough. Those who baked kalachi were called "kalashniki", and the place at the fair where kalachi were sold was called kalashny

row.

"Tagan" - in Hebrew, to fry. A portable device for frying food over an open fire
Russians call it "taganok". One of the districts of Moscow
It's called Taganka.

The name of such a common food product as “sausage” consists of two Hebrew words: “kav” and “basar”, where “kav” is line and “basar” is meat, that is,
"kolbasa" is meat that has been shaped into a line. The Ukrainian "kovbasa" is even closer to the original.

The word "rooster" does not exist in any Slavic language - only in Russian. Perhaps this is the name of a bird comes from the Hebrew root "patah" - "to open, to begin." After all, the rooster "opens, begins" the day.

6

Those who have had to build a hut with their own hands do not always know why it is called that. Root
"Shulash" in Hebrew forms words meaning "triple, triple, triangle."

In Ukraine, the inhabitants of one settlement are called "Meshkantsi". It is simply impossible not to compare this a word with the Hebrew word “mishkan” – dwelling, housing.

The root "lod" forms words in Hebrew that have to do with birth: from it, for example, "eled" - a child. In Russian, the word "young" indicates

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a person who is not so far away in time from
day of his birth. And in Ukrainian the new moon is called "molodyk".

The same root is in the word “people”: “born” - in
unlike Adam and Eve, “created” by the Almighty.

The Hebrew word "korov" means "close" in Russian
language has close relatives. And now many people
are confident that kinship is determined by the current
our veins with scarlet liquid. The relationship of Russian
“blood” with the Hebrew “cow” is obvious: let’s compare the Hebrew “krovim”
– “close relatives”, with the Russian – “blood relatives”.

Initially, “krov” was not a synonym for “roof”: “krov” was the
name given to the house where the “single person” lived.
"krov" - one family of "blood" (close) relatives
forged.

During the winter cold, the cattle were kept in a warm room.
Preference, naturally, was given to the "cow" - the main breadwinner,
to whom a place was allocated
right in the house, “close” to its inhabitants.

7

Similarities between Russian and Hebrew words can be found
in the most unexpected places - for example, in the famous
Russian romance "My joy lives in a high tower."

In Russian, "otrada" means "comfort, delight, consolation, peace,
enjoyment." In Hebrew, "atra-da" means "anxiety, excitement,
agitation," that is,
the one who excites me "lives in a high tower." Word
"joy" conveys a different spectrum of emotions than "consolation" or
"pleasure".

In Hebrew, "tarud" means busy, overloaded with work, with no
leisure time. Work, as we see, is when there is a lot
are working.

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The word "obvious" in Russian means: "without going into details, in general." The expression "in a circle" has a similar meaning when talking about the final result, without going into details. The Russian language uses

both of these words, sharing shades of meaning: “indiscriminately judged something or someone”, but “it all came out the same way 100 rubles per person." The etymology of the word "indiscriminately" is unclear, since it has no cognates in Russian. But in Hebrew there is: "igul" - circle. In Ukrainian, the word "vazagali" means "in general"

"schem" - here is the same Hebrew root: vz(agal) and.

An idol is a statue dug into the ground, made a humanoid figure made of stone or wood. "Ish ta-kua" literally translates from Hebrew as "stuck in "man". The root "tka" is seen in the Russian "tykat', zat-knut'".

"Pogani" is Hebrew for "pagan, apostate." Direct connection with the Russian "poganye".

The Hebrew root "stkl" forms words with meaning "to look". It is impossible not to notice the similarity with the Slavic "glass" - an object through which "they are looking."

Knowing that in Hebrew the letter "shin" is pronounced and how "s", and "bet" and as "v", we get that the Ukrainian "svya-to" - "holiday" has the same root as the Hebrew "Shabbat" is a Jewish holiday: the Hebrew root is "shbt", the Ukrainian is "s(sh)v(b)t". Here the connection is obvious: Shabbat – Saturday – holy.

"To be indignant" means to be outraged when being with to disagree with something, to be against something. The original meaning of the verbal noun "A scoundrel" is someone who acts against generally accepted norms of behavior. In Hebrew, "neged" means to be against something.

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In Hebrew, the root "smta" means "not to obey, boycott". Is this where the Russian word "smuta" comes from?

A tomboy is someone who is overly active, not for a minute a boy who doesn't sit still. In Hebrew, "sorva-ni" means obstinate.

In Hebrew there is a root "kaval" which is translated as "to forge". One can see a parallel between the Hebrew "kaval" and the Ukrainian "koval" - a blacksmith.

Cripple. Similar in meaning to the Hebrew root "cal-"kel" - broken, damaged.

"To recover" means to get well, to come to yourself after an illness. In Hebrew, “aklama” means recovery. we.

There is a Hebrew verb "limtsots" - to suck and its derivative "tsutsik" - sucking milk. Now it is clear why a puppy is called a baby in both Russia and Ukraine "Tsutsik".

The Hebrew root "pskh" - "to skip, to step over" is the basis for the name of the holiday "Pesach" (Russian "Easter"). The same root is in the word "posok": going with leans on it with a staff, takes two steps, and “skips” one step.

The Russian word “svivat’” has the same root as the Hebrew word “svivat’” the root of the word "sovev" means to twist, to weave.

In Hebrew there is another root with a similar meaning - "ptl", but its more precise meaning is "to twist". Hence - "loop", "patly" (twisted hair). The same root in the word "f(p)itil" - several threads twisted together.

The Russian word "zigzag" differs from the Hebrew word "zigzug" one letter, but not the meaning.

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In the Tale of Bygone Years about the place of residence The Uli tribe is said to be "oli to the sea". Such words, the meaning of which is "reached, spread", in There are no modern Slavic languages. But Hebrew does. the verb "laolot", which gives the forms "ole", "olu", which in phrases they have several meanings, including “to get, to reach”.

In Old Church Slavonic the word "summer" is the name time period. This is clearly visible both in the title “The Tale of Bygone Years” and in the text of the chronicle, each chapter of which begins “In the summer…”

In Hebrew, "leet" means "at the right time," and the combination "leet" "ata" - "up to the present time". Russian "how old are you" years?" - means: how long have you lived up to now time?

In Hebrew, "broom" is matlit: root "mtl".

Laughter is usually an expression of joy. In Hebrew, "joyful" is "samekh."

In Ukrainian, "gray" is "sivy". In Hebrew, "gray" is "siv".

In Ukrainian, "deceiver" is "shahrai." In Hebrew, "deceiver" - "shakran".

It seems that the Ukrainian "golota" - "poor, destitute" - comes from "naked".

From “naked” – the poor, and more capacious in meaning lu - "golota" is connected with the Hebrew "galut" - exile, slavery. "Naked" in Hebrew is "galuy".

In Ukrainian, "ice" is "kriga". There is no other word for frozen water in any of the Slavic languages. In Hebrew, "ice" is "kerag".

In Ukrainian, "you have" is "maesh." In Hebrew, "ma "yesh" literally means "that which is".

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In Ukrainian, “this” is “tse”; in Hebrew, “ze”.

Hebrew has several variants of the conjunction "but" - in
including "ale". In Ukrainian and Polish languages, "ale" is also a disjunctive conjunction.

In Hebrew, field is "sade". It is impossible not to compare
with Russian "garden".

In Russian, "I carry...". In Hebrew, "ani nose...".

Education in Hebrew is "askala." Pronounce the "s" as "sh" and you get "school."

"Kad" is Hebrew for "jug". This word, by all accounts,
Apparently, it comes from the Russian word “kadka” (a tub) – a container for storing liquids or food.

Few people doubt that the word "mobile" has Latin origins. But it is possible that it comes from
Hebrew root "moval" - movement. From it comes the verb
naked nouns - "movila" - transportation, "movil" - carrier. So for Jews "mobile" is not a foreign word.

According to Jewish tradition, once every seven years it is forbidden to sow fields and pick the fruits of trees. This
a special year is called "yuval". From this year, the word "jubilee" comes from in many European languages

Guard is a Hebrew word in which "ge-
ver" - "man, hero".

"To groom" - from the Hebrew "khol" - sand. In the old days, for lack of other means, metal objects and weapons were cleaned of plaque and rust with sand.

skom — holili.

"Mizari" in Hebrew means "minimal". Now it is clear where the word "minor" comes from.

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The process of smoke coming out of a chimney in Hebrew is called a "stove". Isn't that why the Russian "stove" is a synonym for the word "oven", an integral part which is a chimney?

It seems that the Russian "on display, to show" has direct connection with the Hebrew "pakas" - to preen. By the way, in Hebrew "dandy, dandy" is "tarzan".

In Hebrew, "agudal" means thumb. Remember the surname of the main character in Ostrovsky's "The Dowry"? Agudalova.

The origin of the word "Kremlin" is unknown. In Hebrew, "Carmel" is a place covered with dense vegetation - this could also be the name of some (for example, defensive) structures erected in such a location. But another interpretation of the word "Kremlin" is also likely: from the Hebrew "Carmel" - "dark red", determining the main color of the walls of the structure.

IN Russian translation of Hebrew "mhi" - "swing" - we see the same root.

In Hebrew, the root "rgn" forms words with meaning. "organize": "irgun" organization. In Russian this root is seen in the word "organ", which also means "organization": to work in organs

"Goma" in Hebrew means noisy. In Russian, the word "go-mon", and in Ukrainian "homin" means the same thing.

The Hebrew root "sig" - "to reach" - is seen in Ukrainian "to reach".

"Kraiyot" in Hebrew means suburb, outskirts. Famous Judas Iscariot is "Judas from the krayot (from the suburbs)". How can one not compare this word with the Russian "krai, okruzhina" (edge, outskirts)?

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The Hebrew root "lbv" means to attract, to enchant.
vat'. Not far from the Russian "love".

The Hebrew root "msk" means "to curtain, to cover". Is it necessary to clarify that both "mask" and "camouflage" have the same root?

In Russian there is a word "mordovat'" - to mock, to punish excessively. In Hebrew "mardut" - to punish.
we.

"Karet" is Hebrew for "God's punishment." How could it not be compare with Russian "kara".

In Old Slavonic "vedat'" means to know. "Pove-dat'" means not just to tell, but to tell about something.
little known, and from the same root "witch". In Hebrew knowledge is "yeda".

In Hebrew, "parkad" means to fall on your back. Compare with Russian "to tip over".

In Hebrew, "harshaa" means permission, approval. Russian: The word "good" has the same meaning.

In Hebrew, "nimuk" means "hint". Comments from-
superfluous.

Perhaps the root "supar" - "improved" lies
at the basis of the international word "super".

"Teur" in Hebrew means description. Teria is also "described" we».

"Khamur" means "harsh" in Hebrew. That's where the Russian "gloomy" and Ukrainian "khmara" - cloud.

"Cholera" is translated from Hebrew as "cholera" - "bad disease". Perhaps from "hole" and Russian "frail".

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The Russian word "nightmare" is the Hebrew word "kashe mar": like a "heavy vision".

The Russian word "karaul" as a call for help can be comes from the Hebrew "kore il" - I call upon God.

The Russian word "khibara" is probably related to the Hebrew word "hurba" - ruin.

"Shota" in Hebrew means fool, idiot. Jesters, whose job it was to entertain royalty, were also called "fools." They were allowed a certain degree of freedom to joke and clown around - "shoo-
"tit'".

8

There is no need to explain where the Slavs got Jewish names from, but it is worth paying attention to names with Jewish roots that have nothing to do with the Bible:

Ukrainians:

Panas - "light",

Khoma means “fortress rampart, wall”, that is, “protective” "nick",

Taras - "protester",

Oksana - "giving shelter"

Ganza means "treasure".

among Russians:

Averian - "overcoming, transgressing"

Yuri - "fiery"

Egor - "thrifty",

Nestor - "hidden"

Seraphim - fiery,

Makar - "famous"

Zakhar - "courageous"

Sima - "treasure",

Anna - "grace",

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Ella - "goddess".

The list provided does not include all of them.
examples of similarity between Russian-Ukrainian and Hebrew lexicons,
but the above are enough to understand how undisclosed the topic of
Jewish relations remains
and the Slavs in the distant past and the significance of these relations
for understanding the history of the formation of the state
ties of the Eastern Slavs.

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Alternative history

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